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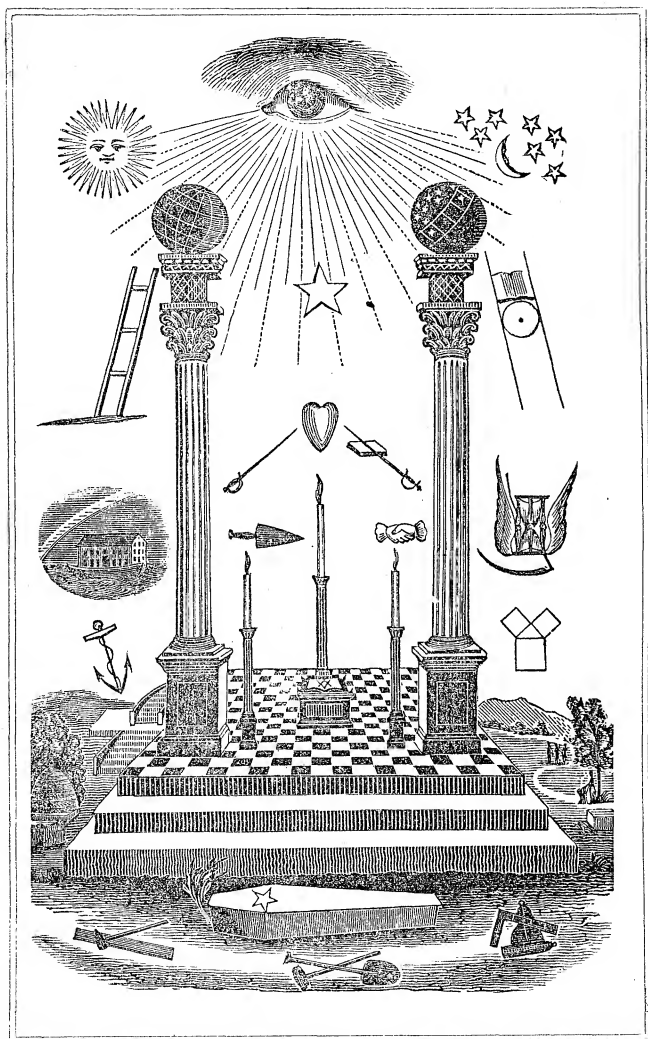
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THE
CRAFTSMAN,
AND
TEMPLAR'S TEXT BOOK,
AND, ALSO,
MELODIES FOR THE CRAFT.

Entered according to Act of Congress, in the year 1859.

By JACOB ERNST,

In the Clerk's Office, of the District Court of the United States, for the
Southern District of Ohio.



THE
CRAFTSMAN,
AND
FREEMASON'S GUIDE,
CONTAINING A DELINEATION OF THE
RITUALS OF FREEMASONRY,

WITH THE EMBLEMS AND EXPLANATIONS SO ARRANGED AS TO
GREATLY FACILITATE IN ACQUIRING A KNOWLEDGE OF
THE RITES AND CEREMONIES OF THE SEVERAL
DEGREES, FROM ENTERED APPRENTICE
TO THAT OF SELECT MASTER.

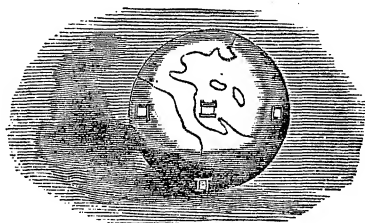
COMPILED AND ARRANGED BY
CORNELIUS MOORE,
P. M. of Lafayette, No. 79, and of McMillan Lodge, No. 141, K. T., K. M.,
and Editor of the Masonic Review, Cincinnati.

FIFTEENTH STANDARD EDITION.

CINCINNATI:
JACOB ERNST AND COMPANY.
A. L. 5859—A. D. 1859.

Entered according to Act of Congress, in the year 1846,
BY JACOB ERNST,
In the Clerk's Office for the District Court of Ohio.

TO THE MEMBERS
OF THE
ANCIENT AND HONORABLE FRATERNITY
OF
FREE AND ACCEPTED MASONS,
WHERESOEVER DISPERSED AROUND THE



WHO LOVE THE ORDER FOR ITS PRINCIPLES, AND LIVE
IN THE DAILY PRACTICE OF ITS TEACHINGS,

THIS WORK

IS MOST RESPECTFULLY AND FRATERNALLY DEDICATED

BY THE COMPILER.

5-10411

EXTRACT FROM FREDERICKSBURG LODGE, VA.

THE following extract is a true copy from the Records of Fredericksburg Lodge, No. 4, Ancient Fraternity Free and Accepted Masons of Virginia :

"A. D. 1752, A. L. 5752.

No. 4.

George Washington."

"5752,

"November 4th, Received from Mr. George Washington,
for his entrance, £2. 3."

"5753,

"3d March, George Washington passed Fellowcraft."

"4th August, 5753, which day, the Lodge being assembled—

"Present,

R. W. DANIEL CAMPBELL,

J. NEILSON, S. W.

ROB. HALKERSON, J. W.

ALEX. WOODROW, Sec'r. P. T.

WM. MCWILLIAMS, Treas.

GEORGE WASHINGTON,

JAMES STRACHAN,

THOMAS ROBERTSON."

"Transactions of the evening are—

George Washington raised Master Mason.

Thomas James entered an Apprentice."

Signed,

ROBERT W. HART,

Sec'y Fredericksburg Lodge, No. 4.

PREFACE TO THE THIRTEENTH EDITION.

REVISED AND ENLARGED.

THIS work has passed through twelve editions, which is sufficient evidence that it has received the approval of the Masonic Fraternity. In the present revised edition we do not propose to offer anything new upon the subject of Masonry; upon this subject, "Remove not the Ancient Landmarks," is an admonition we may not disregard.

To the revised edition we have added "THE TEMPLAR'S TEXT BOOK," a Ritual of the Orders of Knighthood, and the "MELODIES FOR THE CRAFT." Many of the illustrations have been re-engraved.

In the arrangement of the Templar's Text Book, we have added such appropriate illustrations as will facilitate the *novitiate* in his efforts to become proficient in the teachings and precepts of these Sublime Orders of Christian Knighthood. We have also added the beautiful and impressive funeral ceremonies prepared by M. E. Sir Knight J. L. Lewis, Jr., at the request of the Grand Commandery of the State of New York, and adopted by the Grand Encampment of the State of Ohio.

The Melodies for the Craft consist of a choice collection of Masonic Odes and Songs, set to music, and adapted to the various Masonic festivals and ceremonies.

We have retained the ANCIENT CONSTITUTIONS OF FREEMASONS, published A. D. 1723, A. L. 5723, the oldest on record, and which should be carefully studied by every Mason.

A compendium of Masonic Definitions, and other matters of general interest to the Craft, have been added.

Several Masonic Manuals have been published anterior to the Craftsman, but we believe that the Craftsman is the first ever published in which the illustrations have been arranged with the lectures.

A Masonic Manual should be strictly confined in its text to the purpose for which it is intended. The field is amply extensive, and those who wish to enlarge upon and amplify the symbols and teachings of Masonry, have before them the height and depth, from earth to heaven, from "the surface to the center," as the field for their operations.

We have endeavored to avoid all extraneous and superfluous matter, and illustrations which are only calculated to gratify an idle curiosity, and such as are irrelevant and devoid of any real utility to the Craft.

We claim for our work the merit of being strictly a *Masonic Text Book*, systematically arranged and well adapted to aid the Masonic student in the *Arcana* of the *Mystic Temple*—to become proficient in the work and rituals of our time-honored Institution.

In the present arrangement the author has availed himself of the aid and advice of several old and experienced Craftsmen, well skilled in the several departments of the *Royal Art*.

Hoping the present revised edition may meet the approval heretofore so liberally extended to the work, the author submits it to the consideration of his Masonic Brethren.

A. D. 1859, A. L. 5859.

PREFACE TO THE FIRST EDITION.

WE have no apology to make in presenting the following compilation to the Masonic Fraternity. All agree that some work of the kind is needed at the present time. The great and constantly increasing accessions to our Order in the West, and the renewed attentions to our peculiar rites and ceremonies, have created a demand for a *practical* book. Webb's Monitor, which by many was considered the best of its kind, has long been out of print, and its truly excellent author sleeps in peace with his fathers.

One thing to be especially guarded against at the present time, is a *variance* in the practice of our rites, and the work of our Lodges and Chapters. Next to guarding the principles which impart vitality to our institution, and preserving unchanged the ancient landmarks of our Order, it is important to attain and preserve *uniformity* in the mode of discharging the duties of the Lodge room. It was deemed by many that a book in which our emblems should be placed in juxtaposition with their explanations, and so arranged in the work itself as to serve as a guide to the memory, would aid in obtaining and perpetuating those desirable results. Still no one appeared to undertake the task; and the Compiler of this book, distrusting his own qualifications, would have long hesitated, had not an esteemed friend, Brother SAMUEL REED, the excellent and indefatigable Grand Lecturer of the Grand Lodge and Grand Chapter of Ohio, expressed his willingness to aid in the undertaking. With this encouragement the Compiler commenced his labor, and devoted several months of close appli-

cation to it, resorting for aid to the work of every approved Masonic author, from Preston down, to which he could gain access.

After going through and arranging the whole to the close of the Royal Arch degree, he submitted the result of his labors to the examination of Bro. REED, who made such alterations and corrections as he deemed proper, in order that it might conform strictly to the mode of work in the several degrees as taught by him, and approved by the Grand Lodge, Grand Chapter, and Grand Council of Ohio.

The manuscript was subsequently placed in the hands of WILLIAM B. THRALL, Esq., the Grand Master of the Grand Lodge of Ohio—"a workman that needeth not to be ashamed"—and also submitted to our venerable Companion, Rev. ROBERT PUNSHON, of this city, both of whom were pleased to give it the sanction of their approbation. It is proper here to say, that the part which treats of the Order of Priesthood, was arranged *exclusively* by Bro. REED, as the Compiler has not had the honor of that Order.

The Compiler does not suppose that the work is perfect; but he believes it will render efficient aid in acquiring a correct knowledge of our rites, and in discharging the duties of our Lodge and Chapter rooms. He knows that it is an easy matter for the critical and conceited to find fault—far easier than to produce a work of this kind *without faults*. Such as it is, however, he submits to his Masonic Brethren.

COMPILER.

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THE CRAFTSMAN.

PART FIRST.

CHAPTER I.

GENERAL REMARKS.

MASONRY is an art equally useful and extensive. In every part there is a mystery which requires a gradual progression of knowledge to arrive at any degree of perfection in it. Without much instruction, and more exercise, no man can be skillful in any art; in like manner, without an assiduous application to the various subjects treated of in the different lectures of Masonry, no person can be sufficiently acquainted with its true value.

It must not, however, be inferred from this remark, that persons who labor under the disadvantages of a limited education, or whose condition in life requires a more intense application to business or study, are to be discouraged in their endeavors to gain a knowledge of Masonry.

To qualify an individual to enjoy the benefit of the society at large, or to partake of its privileges, it is

not absolutely necessary that he should be acquainted with all the intricate parts of the science. These are only intended for the diligent and assiduous Mason, who may have leisure and opportunity to indulge in such pursuits.

Though some are more able than others, some more eminent, some more useful, yet all, in their different spheres, may prove advantageous to the community. As the nature of every man's profession will not admit of that leisure which is necessary to qualify him to become an expert Mason, it is highly proper that the official duties of a Lodge should be executed by persons whose education and situation in life enable them to become adepts; as it must be allowed that all who accept offices and exercise authority should be properly qualified to discharge the task assigned them, with honor to themselves and credit to their respective stations.

CHAPTER II.

THE CEREMONY OF OPENING AND CLOSING THE LODGE.

IN all regular assemblies of men who are convened for wise and useful purposes, the commencement and conclusion of business are accompanied with some form. In every country the practice prevails, and is deemed essential. From the most remote periods of

antiquity it may be traced, and the refined improvements of modern times have not totally abolished it.

Ceremonies, when simply considered, it is true, are of but little value ; but their effects are sometimes important. When they impress awe and reverence on the mind, and engage the attention to solemn rites by external attraction, they are interesting objects. These purposes are effected by judicious ceremonies, when regularly conducted and properly arranged. On this ground they have received the sanction of the wisest men in all ages, and consequently could not escape the notice of Masons. To begin well, is the most likely means to end well ; and it is judiciously remarked, that when order and method are neglected at the beginning, they will be seldom found to take place at the end.

The importance of performing the ceremonies of opening and closing a Lodge with solemnity and decorum, is therefore universally admitted among Masons ; and though the mode in some Lodges may vary, and in every *degree must* vary, still a uniformity in the general practice prevails in every Lodge ; and the variation (if any) is solely occasioned by a want of method, which a little application might easily remove.

To conduct this ceremony with propriety, ought to be the particular study of every Mason ; especially of those who have the honor to rule in our assemblies. To persons who are thus dignified, every eye is naturally directed for propriety of conduct and behavior ;

and from them, other brethren who are less informed, will naturally expect an example worthy of imitation.

From a share in this ceremony no Mason can be exempted. It is a general concern, in which all must assist. This is the first request of the Master, and the prelude to all business. No sooner has it been signified, than every officer repairs to his station, and the brethren rank according to their degrees. The business of the meeting becomes the sole object of attention, and the mind is insensibly drawn from those indiscriminate subjects of conversation, which are apt to intrude on our less serious moments.

This effect accomplished, our care is directed to the external avenues of the Lodge; and the proper officers, whose province it is to discharge that duty, execute their trust with fidelity, and by certain mystic forms, of no recent date, intimate that we may safely proceed. To detect imposters among ourselves, an adherence to order in the character of Masons ensues, and the Lodge is opened in solemn form.

At opening the Lodge, two purposes are wisely effected: the Master is reminded of the dignity of his character, and the brethren of the homage and veneration due from them in their respective stations. These are not the only advantages resulting from a due observance of this ceremony; a reverential awe for the Deity is inculcated, and the eye fixed on that object, from whose radiant beams only light can be derived. Here we are taught to adore the God of Heaven, and to supplicate his blessing on our well

meant endeavors. The Master assumes his government in due form, and under him his Wardens, who accept their trust after the customary salutations. The brethren then, with one accord, unite in duty and respect, and the ceremony concludes.

At closing the Lodge a similar form is used. Here the less important duties of Masonry are not passed over unobserved. The necessary degree of subordination in the government of a Lodge is peculiarly marked, while the proper tribute of gratitude is offered up to the beneficent Author of life, and his blessing invoked upon the whole fraternity. Each brother faithfully locks up the treasure he has acquired, in his own secret repository, and, pleased with his reward, retires to enjoy and disseminate among the private circle of his brethren, the fruits of his labor and industry in the Lodge.

These are faint outlines of a ceremony which universally prevails among Masons in every country, and distinguishes all their meetings. It is arranged as a general section in every degree, and takes the lead in all our illustrations.

CHARGE USED AT OPENING A LODGE.

Behold! how good and how pleasant it is for brethren to dwell together in unity!

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments;

As the dew of Hermon, and as the dew that descended upon the

mountains of Zion ; for there the Lord commanded the blessing, even life forevermore.—*Psalms cxxxiii.*

A PRAYER USED AT CLOSING A LODGE.

May the blessing of Heaven rest upon us, and all regular Masons ; may brotherly love prevail, and every moral and social virtue cement us. Amen.

[NOTE.—If a clergyman be present, he may be requested by the Master to lead in the devotion at opening and closing.]

CHARGE AT CLOSING A LODGE.

Brethren :—You are now about to quit this sacred retreat of *friendship* and *virtue*, to mix again with the world. Amidst its concerns and temptations, forget not the duties you have heard so frequently inculcated and so forcibly recommended in this Lodge. Be diligent, prudent, temperate, discreet. Remember that you have promised to befriend and relieve every brother who shall need your assistance ; you have promised to remind him, in the most friendly manner, of his errors ; and if possible, aid him in a reformation. These generous principles are to extend further. Every human being has a claim upon your kind offices. Do good unto all. Remember it more “especially to the household of the FAITHFUL.”

Finally, brethren, be ye all of one mind, live in peace, and may the God of love and peace delight to dwell with and bless you.

CHAPTER III.

INSTRUCTIONS TO A PERSON WISHING TO BECOME A
MASON.

No person can become a Mason, consistently with the ancient and salutary usages of our order, unless he be free born, and at least twenty-one years of age; of a good moral character; temperate, industrious, charitable, and possessed of public spirit and the social virtues. He must be of sufficient natural endowments to be respectable, and must have, entire, all the faculties and senses of a *man*. He must also have an estate, office, trade, occupation, or some visible means of acquiring an honest livelihood, as becomes the members of this ancient and honorable fraternity. In short, he must have a sound head and a good heart, and be exempt from all those ill qualities and vices which bring dishonor to the craft.

A person possessing the foregoing qualifications must be proposed, at his own voluntary request, by a friend or acquaintance belonging to the Lodge of which he wishes to become a member, at least one meeting previous to the time of initiation.

FORM OF APPLICATION FOR ADMISSION.

*"To the Worshipful Master, Wardens and Brethren of
Lodge, No. —, of Free and Accepted Masons."*

The petition of the subscriber respectfully sheweth that, enter

taining a favorable opinion of your ancient institution, he is desirous of being admitted a member thereof, if found worthy.

His place of residence is ———, his age is — years, his occupation ———.

Recommended by } (Signed)

A. B."

INTERROGATORIES TO BE ANSWERED BY CANDIDATE
PRIOR TO ADMISSION.

"Do you seriously declare, upon your honor, that, unbiased by friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself as a candidate for the mysteries of Masonry ?

"Do you seriously declare, upon your honor, that you are prompted to solicit the privileges of Masonry by a favorable opinion of the institution, a desire for knowledge, and a sincere wish of being serviceable to your fellow-creatures ?

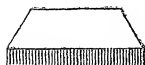
"Do you seriously declare, upon your honor, that you will conform to all the ancient established usages of the order ?"

If there remain no objection, the candidate is introduced in due form. But he has a right, previous to presenting himself, to desire his friend to show him the warrant or dispensation by which the Lodge is held ; which, if genuine, he will find to be an instrument written or printed upon paper or parchment, signed by some Grand Master or his Deputy, the Grand Wardens and Secretary, and sealed with the Grand Lodge seal.

He may also request the perusal of the By-laws, and has a right to examine a complete list of the members, to learn whether the Lodge contains any

member with whom he cannot consistently and cordially associate.

Should the candidate find the charter to be genuine, the by-laws salutary, and such as he can cheerfully observe ; and should he be pleased with all the brethren of the Lodge, his wish to proceed is reported to the Master, who makes it known to the Lodge.



CHAPTER IV.

ENTERED APPRENTICE'S DEGREE.

THE first lecture of Masonry is divided into three sections, and each section into several clauses. Virtue is painted in the most beautiful colors, and the duties of morality are enforced. In it we are taught various useful lessons, to prepare the mind for a regular advancement in the principles of knowledge and philosophy. These are imprinted on the mind by lively and sensible hieroglyphical figures, which are here explained, and which have a moral tendency, and inculcate the practice of virtue.

Section First.

This part of the lecture of an Entered Apprentice unfolds our *object* in visiting the hall of Masonry ;

develops the justice of our *pretensions* to the privileges of the order; illustrates the *manner* of our reception within the threshold of a Lodge; reminds us of our *dependence* on the supporting hand of Deity; exhibits the *pledge* of our fidelity, secresy, and conformity to immemorial masonic customs; opens our eyes to the *light* of knowledge; presents to our hearts the lovely purity of *innocence*; draws upon our *affections* by the silken cord of charity; and speculatively explains the *implements* of the degree.

* * * * *

A PRAYER USED AT THE INITIATION OF A CANDIDATE.

Vouchsafe thine aid, Almighty Father of the Universe, to this our present convention; and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us! Endow him with a competency of thy divine wisdom, that, by the secrets of our art, he may be better enabled to display the beauties of *brotherly love*, *relief*, and *truth*, to the honour of thy holy name. Amen.

* * * * *

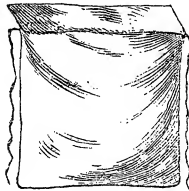
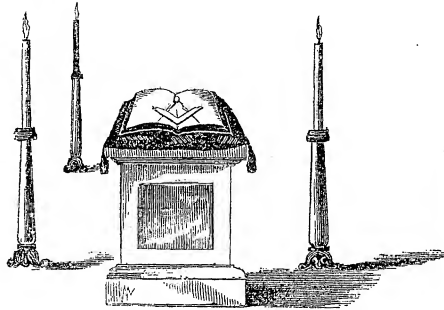
The following Psalm is here introduced during the ceremonies:

Behold! how good and how pleasant it is for brethren to dwell together in unity!

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments;

As the dew of Hermon, and as the dew that descended upon

the mountains of Zion ; for there the Lord commanded the blessing, even life forevermore.—*Psalm cxxxiii.*



Toward the close of the section is explained that peculiar ensign of Masonry, the *lamb-skin* or *white apron*, which is an emblem of innocence and the badge of a Mason ; more ancient than the golden fleece, or Roman eagle ; and when worthily worn, more honorable than the star and garter, or any other order that could be conferred upon the candidate at that or any future period. It has been worn by kings, princes, and potentates of the earth, who have

never been ashamed to wear it, and which every one ought to wear with equal pleasure to himself and honor to the fraternity.

* * * * *

This section closes with an explanation of the *working tools* of an Entered Apprentice, which are the *twenty-four inch gauge* and the *common gavel*.



The *twenty-four inch gauge* is an instrument made use of by operative masons, to measure and lay out their work ; but we, as free and accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts is emblematical of the twenty-four hours of the day, which we are taught to divide into *three* parts, whereby we find a portion for the service of God and the relief of a distressed worthy brother ; a portion for our usual avocations, and a portion for refreshment and sleep.



The *common gavel* is an instrument made use of by operative masons to break off the superfluous corners of rough stones, the better to fit them for the builder's use ; but we, as free and accepted Masons, are taught to make use of it for the more noble

and glorious purpose of divesting our minds and consciences of all the vices and superfluities of life; thereby fitting us, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens.

* * * * *

Section Second.

The second section rationally accounts for the ceremony of initiating a candidate into our ancient institution.

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Every candidate, at his initiation, is presented with a *lamb-skin* or *white apron*.

The *Lamb* has, in all ages, been deemed an emblem of *innocence*; he, therefore, who wears the lamb-skin as a badge of Masonry, is thereby continually reminded of that purity of life and conduct, which is essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.

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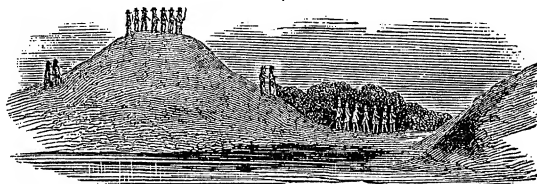
Section Third.

This section explains what *constitutes* a Lodge, and teaches us to perform with propriety, the duties of our respective stations. Here, likewise, we receive instruction relative to the *form, supports, covering, furniture, ornaments, lights, and jewels* of a Lodge; how it should be *situated*, and to whom *dedicated*.

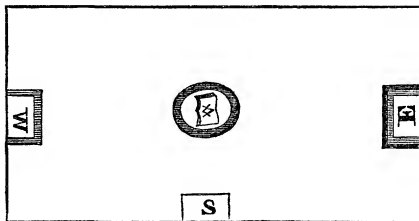
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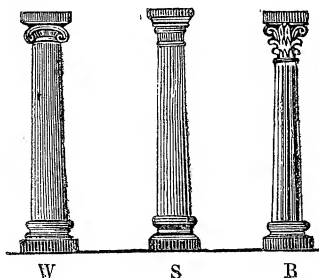


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From East to West, and between the North and

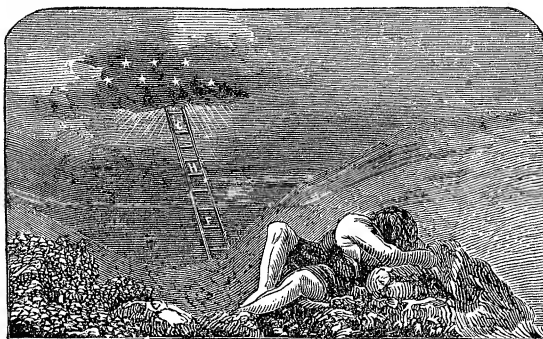
the South, Freemasonry extends; and in every clime are Masons to be found.



Our institution is said to be supported by *Wisdom*, *Strength*, and *Beauty*, because it is necessary that there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings.

* * * * *

Its dimensions are unlimited and its *covering* no less than the canopy of Heaven. To this object the Mason's mind is continually directed, and thither he hopes at last to arrive, by the aid of the theological ladder, which Jacob, in his vision, saw ascending from earth to heaven; the *three principal rounds* of which are denominated *Faith*, *Hope*, and *Charity*; and which admonish us to have faith in God, hope in immortality, and charity to all mankind. The greatest of these is *Charity*, for our Faith will be



lost in sight, Hope ends in fruition, but Charity extends beyond the grave, through the boundless realms of eternity.



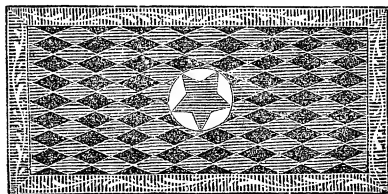
Every well governed Lodge is *furnished* with the *Holy Bible*, *square*, and *compasses*. The *Holy Bible* is dedicated to God ; the *square* to the Master ; and the *compasses* to the Craft. The Bible is dedicated to God, because it is the inestimable gift of God to man, * * * * ; the *square* to the Master, because it is the proper masonic emblem of his office, and should continually remind him of the duty that he owes to the Lodge over which he is elected to pre-
side ; and the *compasses* to the Craft, because by a

due attention to their use, they are taught to circumscribe their desires, and keep their passions within due bounds.*

* The following appropriate illustration of the * * * of Masonry, may be given with beautiful effect :

“ As more immediate guides for a Freemason, the Lodge is furnished with unerring rules, whereby he shall form his conduct. The book of the law is laid before him, that he may not say, through ignorance he erred ; whatever the Great Architect of the world hath dictated to mankind, as the mode in which he would be served, and the path in which to tread is to obtain his approbation ; whatever precepts he hath administered, and with whatever laws he hath inspired the sages of old, the same are faithfully comprised in the book of the law of Masonry. That book reveals the duties which the Great Master of all exacts from us ; open to every eye, comprehensible to every mind ; then who shall say among us that he knoweth not the acceptable service ? ”

“ The rule, the square, and the compasses, are emblematical of the conduct we should pursue in society. To observe punctuality in all our engagements, faithfully and religiously to discharge those important obligations which we owe to God and our neighbor ; to be upright in all our dealings ; to hold the scale of justice in equal poise ; to square our actions by the unerring rule of God’s sacred word ; to keep within compass and bounds with all mankind, particularly with a brother ; to govern our expenses by our incomes ; to curb our sensual appetites ; to keep within bounds those unruly passions which oftentimes interfere with the enjoyments of society, and degrade both the man and the Freemason ; to recall to our minds that in the great scale of existence, the whole family of mankind are upon a level with each other, and that the only question of preference among Freemasons should be, who is most wise, who is most good ? For the time will come, and none of us know how soon, when death, the great leveler of all human greatness, will rob us of our distinctions, and bring us to a level with the dust.”

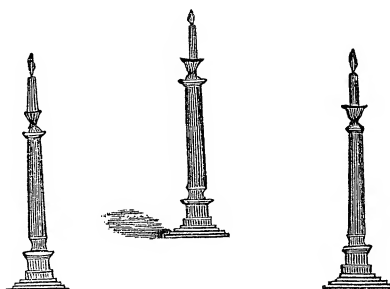


The ornaments of a Lodge are, the *mosaic pavement*, *indented tessel*, and the *blazing star*. The *mosaic pavement* is a representation of the ground-floor of King Solomon's temple; the *indented tessel*, of that beautifully tessellated border or skirting which surrounded it; and the *blazing star* in the center is to remind us of the omnipresence of the Almighty, overshadowing us with his Divine love and dispensing his blessings amongst us.

The *mosaic pavement* is emblematical of human life, checkered with good and evil; the *beautiful border* which surrounds it, of those manifold blessings and comforts that surround us, and which we hope to enjoy, by a faithful reliance on Divine Providence, which is hieroglyphically represented by the blazing star in the center.*

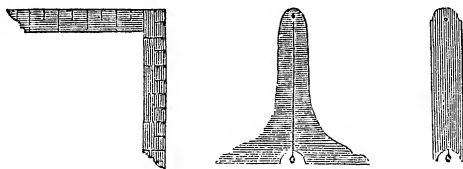
* "As the steps of man are trod in the various and uncertain incidents of life; as our days are checkered with a strange contrariety of events, and our passage through this existence, though sometimes attended with prosperous circumstances, is often beset by a multitude of evils; hence is the Lodge furnished with mosaic work, to remind us of the precariousness of our state on earth; to-day, our feet tread in prosperity; to-morrow, we totter on the uneven paths of weakness, temptation and adversity. Whilst this

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The *immovable* and *moveable* jewels also claim our attention in this section.

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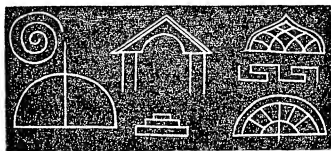


emblem is before us, we are instructed to boast of nothing ; to have compassion, and give aid to those who are in adversity ; to walk uprightly, and with humility, for such is this existence, that there is no station in which pride can be stably founded—all men in birth and in the grave are on a level. Whilst we tread on this mosaic work, let our ideas return to the original which it copies ; and let every Mason act as the dictates of reason prompt him, to live in brotherly love."



The *rough ashler* is a stone as taken from the quarry in its rude and natural state.

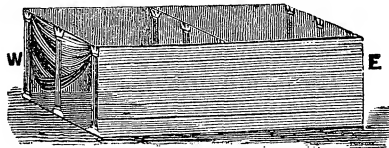
The *perfect ashler* is a stone made ready by the hands of the workmen to be adjusted by the working tools of the Fellowcraft.



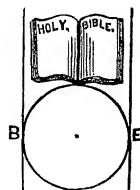
The *trestle board* is for the master workman to draw his designs upon.

By the rough ashler we are reminded of our rude and imperfect state by nature ; by the perfect ashler, of that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God ; and by the trestle board we are also reminded that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the Master on his trestle board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe, in the great book of revelation, which is our spiritual, moral, and masonic trestle board.

* * * * *



Lodges were anciently dedicated to King Solomon, as it is said he was the first Most Excellent Grand Master; but Masons professing Christianity dedicate theirs to St. John the Baptist and St. John the Evangelist, who were two eminent Christian patrons of Masonry; and since their time, there is represented, in every well-governed Lodge, a certain *point within a circle*; the *point* representing an individual brother; the *circle*, the boundary line of his conduct, beyond which he is never to suffer his prejudices or passions to betray him. This *circle* is embordered by two perpendicular parallel *lines*, representing St. John the Baptist and St. John the Evangelist; and upon the top rests the Holy Scriptures. In going round this circle, we necessarily touch upon these two lines, as well as upon the Holy Scriptures; and while a Mason keeps himself circumscribed within their precepts, it is impossible that he should materially err.



* * * * *

OF BROTHERLY LOVE.

By the exercise of brotherly love, we are taught to regard the whole human species as one family, the high and low, the rich and poor, who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support, and protect each other. On this principle, Masonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

OF RELIEF.

To relieve the distressed, is a duty incumbent on all men; but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the grand aim we have in view. On this basis we form our friendships and establish our connections.

OF TRUTH.

Truth is a divine attribute, and the foundation of every virtue. To be good and true, is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct; hence, while influenced by this prin-

ciple, hypocrisy and deceit are unknown amongst us, sincerity and plain dealing distinguish us, and the heart and tongue join in promoting each other's welfare, and rejoicing at each other's prosperity.

* * * * *

To this illustration succeeds an explanation of the four cardinal virtues—*Temperance, Fortitude, Prudence, and Justice.*

OF TEMPERANCE.

Temperance is that due restraint upon our affections and passions, which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess, or contracting any licentious or vicious habit, the indulgence of which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons. * * * *



OF FORTITUDE.



Fortitude is that noble and steady purpose of the mind, whereby we are enabled to undergo any pain, peril, or danger, when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice, and like the former, should be deeply impressed upon the mind of every Mason, as a safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those secrets with which he has been so solemnly entrusted; and which virtue was emblematically represented upon his first admission into the Lodge. * * * *

OF PRUDENCE.



Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge, and prudentially determine, on all things relative to our present, as well as our future happiness. This virtue should be the particular characteristic of every Mason, not

only while in the Lodge, but also when abroad in the world ; it should be particularly attended to in all strange or mixed companies, never to let fall the least sign, token, or word, whereby the secrets of Masonry might be unlawfully obtained. * * * *

OF JUSTICE.

Justice is that standard or boundary of right, which enables us to render to every man his just due without distinction. This virtue is not only consistent with divine and human law, but is the very cement and support of civil society ; and, as justice in a great measure constitutes the real good man, so should it be the invariable practice of every Mason never to deviate from the minutest principles thereof. * * * *



The illustration of these virtues is accompanied with some general observations peculiar to Masons.

* * * *

Such is the arrangement of the different sections in the first lecture, which, with the forms adopted at the opening and closing of a Lodge, comprehend the whole of the first degree of Masonry. The whole is a regular system of morality, conceived in a strain

of interesting allegory, which must unfold its beauties to the candid and industrious inquirer.

CHARGE TO AN ENTERED APPRENTICE.

Brother :—You are now initiated into the first principles of Masonry, and we offer you our congratulations upon being accepted a Fellow into our ancient and honorable Order. *Ancient*, as having subsisted from time immemorial—and *honorable*, because its tendency is to render all men such, who act in conformity to its precepts. No institution was ever raised upon better principles, or established upon a more permanent foundation. The several lectures appertaining to this degree will now of course occupy some of your attention ; at all convenient times, in order that you may improve therein, it will be your duty to converse with well-informed brethren, who will cheerfully communicate to you the required instruction.

As a Mason, there are three great duties which you are charged to inculcate : they are the duties which you owe to God, your neighbor, and yourself. *To God*, in *never* mentioning his sacred name, but with that reverential awe which is due from a creature to his creator ; to implore his gracious favor upon all your laudable undertakings, and ever to esteem him the chief good. *To your neighbor*, in always acting with him upon the square, and in all your dealings, your communications, and your intercourse, doing

unto him as, under similar circumstances, you would desire him to do unto you. *To yourself*, in cultivating every social virtue, in avoiding all irregularity and intemperance, and shunning every object which has a tendency to impair your faculties, or debase the dignity of your profession.

In the State, you are to be a quiet and peaceable subject, true to your country, and just to your government. You are not to countenance disloyalty or rebellion, but must patiently submit to the magisterial authority of the land in which you live.

In your intercourse with your Masonic brethren, you are to cultivate a forgiving and charitable disposition, and while in attendance at the Lodge, you must always regard it as a place sacred to friendship and brotherly love, where none but the most affectionate feelings are to be cherished and practiced.

The Great Architect of the Universe is our Supreme Governor and Master, and by the unerring rule he has given us, we are bound to regulate our work. *Political* and *religious* disputes are never tolerated within the Lodge. As Masons, we proscribe no man for opinion's sake, and recognize no sectarian creed. We follow the religion of truth and virtue, and this is the common center, around which are congregated, in one holy, indivisible bond of brotherhood, men of every tribe, and nation, and kindred, and tongue, under heaven.

Although your frequent attendance at our meetings is a matter of duty, yet it is not intended that

you should ever on that account neglect your customary avocations ; on the contrary, it is strictly enjoined upon you always faithfully and punctually to perform your *daily work*.

You are not, upon any occasion, to suffer your zeal for the institution to lead you into quarrels or fruitless arguments with those whom prejudice or ignorance may cause to abuse it. Provided you live up to the principles of Masonry, your own actions will constitute a "living epistle" that will be its most eloquent defense.

Our ancient and time-honored CONSTITUTIONS you are to search and study with particular care, as they contain the fundamental rules and regulations for the government of the fraternity in all parts of the world. We seriously admonish you ever to keep sacred and inviolable the mysteries of our Order, as these are the *criteria* to distinguish you from the rest of the community, and mark your consequence among Masons.

If, within the circle of your acquaintance, you discover a friend desirous to be introduced among us, you must be *cautious* not to recommend him, until you are convinced he will conform to all our requirements, to the end that the honor and reputation of the institution may be fully sustained, and the world at large convinced of its beneficial effects.

You have, upon this occasion, taken an eventful step in your journey of life ; you have entered upon the threshold of our mystic temple, and are now

bound by the indissoluble ties of fraternity with many thousands of your fellow beings, all of whom have participated in the same ceremonies, and traveled the same road with yourself; but it is *only upon the threshold* that you stand. There are yet many apartments to be explored, the doors of which are strictly guarded, and are opened to none but those who come "*duly and truly prepared*," and are "*well recommended*."

In your outward demeanor, then, be particularly careful to avoid censure and reproach; let neither interest, nor favor, nor prejudice, bias your integrity, or influence you under any circumstances to be guilty of a dishonorable action.

Finally, BROTHER, keep it always in mind, that we are all probationers and sojourners here, and that if we would hereafter participate in the high and glorious mysteries of the CELESTIAL LODGE, we must so work agreeably to our moral *trellis board* as to meet the approbation of HIM who is a spirit of immaculate purity, and must be worshiped in spirit and truth.



CHAPTER V.

FELLOWCRAFT'S DEGREE.

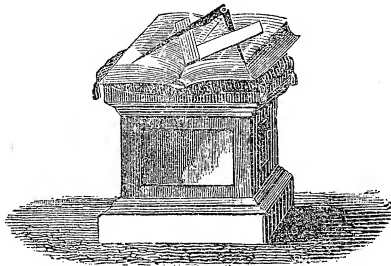
Section First.

THE first section of the second degree accurately elucidates the mode of instruction into that particular class; and instructs the diligent craftsman how to proceed in the proper arrangement of the ceremonies used on the occasion. The knowledge of this section is absolutely necessary for all craftsmen; and as it recapitulates the ceremony of initiation, and contains many other important particulars, no officer or member of a Lodge should be unacquainted with it.

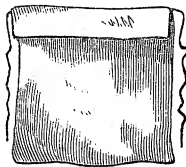
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The following passage of Scripture is here introduced during the ceremonies :

"Thus he showed me; and, behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, a plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel; I will not again pass by them any more."—*Amos*, vii, 7, 8.

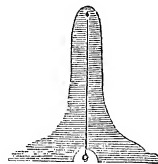
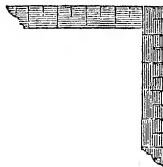


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The working tools of a Fellowcraft are here explained—they are the *plumb*, *square*, and *level*.



The *plumb* is an instrument made use of by operative masons, to raise perpendiculars ; the *square*, to

square their work ; and the *level*, to lay horizontals. But we, as free and accepted Masons, are taught to make use of them for more noble and glorious purposes ; the *plumb* admonishes us to walk uprightly in our several stations, before God and man ; squaring our actions by the *square* of virtue, and remembering that we are traveling upon the *level* of time, to “ that undiscovered country, from whose bourne no traveler returns.”

* * * * *

Section Second.

The second section of this degree refers to the origin of the institution, and views Masonry under two denominations—*operative* and *speculative*.

By *operative* masonry, we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength and beauty ; and whence will result a due proportion and a just correspondence in all its parts. It furnishes us with dwellings and convenient shelters from the vicissitudes and inclemencies of the seasons ; and while it displays the effects of human wisdom, as well in the choice, as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man for the best, most salutary, and beneficent purposes.

By *speculative* masonry, we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secresy and practice charity. It is so far interwoven with religion, as to lay us under obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of creation, and inspires him with the most exalted ideas of the perfections of his divine Creator.

* * * * *

In six days God created the heavens and the earth, and rested on the seventh day ; the seventh, therefore, our ancient brethren consecrated as a day of rest from their labors ; thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator.

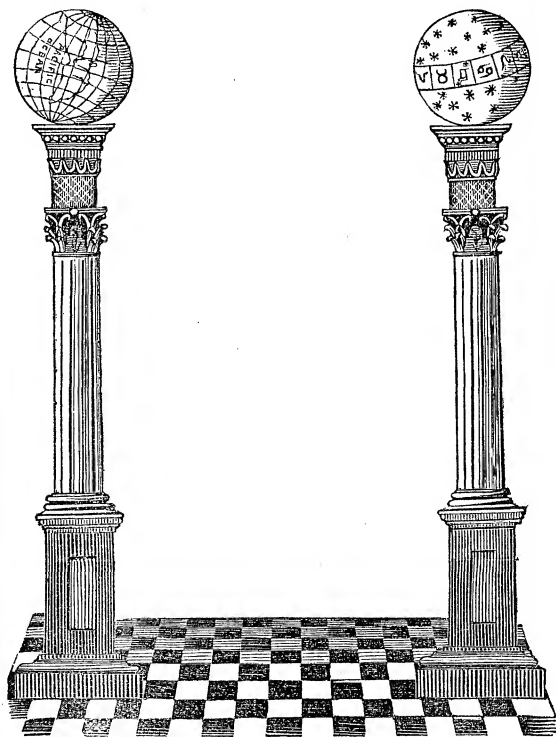
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Peace, Unity, and Plenty are here introduced and explained.

The doctrine of the *spheres* is included in the science of astronomy, and particularly considered in this section.

The *globes* are two artificial spherical bodies, on the convex surface of which are represented the countries, seas, and various parts of the earth ; the

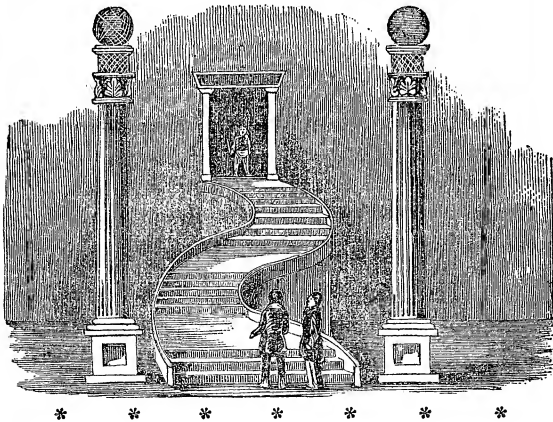
face of the heavens, the planetary revolutions, and other particulars.



The sphere with the parts of the earth delineated on its surface, is called the terrestrial globe ; and that

with the constellations and other heavenly bodies, the celestial globe.

Their principal use, besides serving as maps to distinguish the outward parts of the earth and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution, and the diurnal rotations of the earth round its own axis. They are the noblest instruments for improving the mind, and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same. Contemplating these bodies, we are inspired with a due reverence for the Deity and his works, and are induced to encourage the studies of astronomy, geography, navigation, and the arts dependent on them, by which society has been so much benefited.



The *orders of architecture* come under consideration in this section ; a brief description of them may therefore not be improper.

By *order* in architecture, is meant a system of all the members, proportions and ornaments of columns, and pilasters ; or it is the regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect, and complete whole. From the first formation of society, order in architecture may be traced. When the rigor of the seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across to support a covering. The bands which connected those trees at top and bottom, are said to have given rise to the idea of the base and capital of pillars ; and from this simple hint originally proceeded the more improved art of architecture.

The five orders are thus classed—the *Tuscan*, *Doric*, *Ionic*, *Corinthian*, and *Composite*.

THE TUSCAN



Is the most simple and solid of the five orders. It was invented in Tuscany, whence it derived its name. Its column is seven diameters high, and its capital, base, and entablature have but few moldings. The simplicity of the construction of this column renders it eligible, where ornament would be superfluous.

THE DORIC,

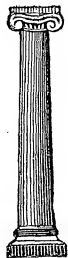
Which is the most plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high, and has seldom any ornaments on base or capital, except moldings; though the frieze is distinguished by tryglyphs and metopes, and tryglyphs compose the ornaments of the frieze. The solid composition of this order gives it a preference in structures where strength and a noble simplicity are chiefly required.



The Doric is the best proportioned of all the orders. The several parts of which it is composed are founded on the natural position of solid bodies. In its first invention it was more simple than in its present state. In after times, when it began to be adorned, it gained the name of Doric, for when it was constructed in its primitive and simple form, the name of Tuscan was conferred on it. Hence the Tuscan precedes the Doric in rank, on account of its resemblance to that pillar in its original state.

THE IONIC

Bears a kind of mean proportion between the more solid and delicate orders. Its column is nine diameters high; its capital is adorned with volutes, and its cornice has dentals. There is both delicacy and ingenuity displayed in this pillar; the invention of which is attributed to the Ionians,



as the famous temple of Diana at Ephesus was of this order. It is said to have been formed after the model of an agreeable young woman, of an elegant shape, dressed in her hair, as a contrast to the Doric order, which was formed after that of a strong, robust man.

THE CORINTHIAN,



The richest of the five orders, is deemed a masterpiece of art. Its column is ten diameters high, and its capital is adorned with two rows of leaves, and eight volutes, which sustain the abacus. The frieze is ornamented with various devices, the cornice with dentals and modillions. This order is used in stately and useful structures.

It was invented at Corinth, by Callimachus, who is said to have taken the hint of the capital of this pillar from the following remarkable circumstance :
(C Accidentally passing by the tomb of a young lady, he perceived a basket of toys covered with a tile, placed over an acanthus root, having been left there by her nurse. As the branches grew up, they encompassed the basket, till, arriving at the tile, they met with an obstruction, and bent downward. Callimachus, struck with the object, set about imitating the figure ; the vase of the capital he made to represent the basket, the abacus the tile, and the volutes the bending leaves.)

THE COMPOSITE

Is compounded of the other orders, and was contrived by the Romans. Its capital has the two rows of leaves of the Corinthian, and the volutes of the Ionic. Its column has the quarter rounds, as the Tuscan and Doric orders, is ten diameters high, and its cornice has dentals, or simple modillions. This pillar is found in buildings where strength, elegance and beauty are displayed.



The ancient and original orders of architecture, revered by Masons, are no more than three—the *Doric*, *Ionic*, and *Corinthian*, which were invented by the Greeks. To these the Romans have added two—the Tuscan, which they made plainer than the Doric, and the Composite, which was more ornamental, if not more beautiful, than the Corinthian. The first three orders alone, however, show invention and particular character, and essentially differ from each other; the two others have nothing but what is borrowed, and differ only accidentally. The Tuscan is the Doric in its earliest state, and the Composite is the Corinthian enriched with the Ionic. To the Greeks, therefore, and not to the Romans, we are indebted for what is great, judicious, and distinct in architecture.

OF THE FIVE SENSES OF HUMAN NATURE.

An analysis of the human faculties is next given in this section, in which the five external senses particularly claim attention ; these are *Hearing, Seeing, Feeling, Smelling, and Tasting.*

HEARING

Is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music. By it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires ; while thus our reason is capable of exerting its utmost power and energy.

The wise and beneficent Author of Nature intended, by the formation of this sense, that we should be social creatures, and receive the greatest and most important part of our knowledge by the information of others. For these purposes we are endowed with hearing, that, by a proper exertion of our natural powers, our happiness may be complete.

SEEING

Is that sense by which we distinguish objects, and in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structures, and all the agreeable variety

displayed in the landscape of nature. By this we find our way in the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. Nay, more—by it we perceive the tempers and dispositions, the passions and affections, of our fellow-creatures, when they wish most to conceal them ; so that, though the tongue may be taught to lie and dissemble, the countenance will display the hypocrisy to the discerning eye. In fine, the rays of light which administer to this sense, are the most astonishing parts of animated creation, and render the eye a peculiar object of admiration.

Of all the faculties, sight is the noblest. The structure of the eye and its appurtenances, evince the admirable contrivance of nature for performing all its various external and internal motions ; while the variety displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrates this organ to be the masterpiece of nature's work.

FEELING

Is that sense by which we distinguish the different qualities of bodies, such as heat and cold, hardness and softness, roughness and smoothness, figure, solidity, motion, and extension.

SMELLING

Is that sense by which we distinguish odors, the various kinds of which convey different impressions to the mind. Animal and vegetable bodies, and indeed most other bodies, while exposed to the air, continually send forth effluvia of vast subtlety, as well in a state of life and growth, as in a state of fermentation and putrefaction. These effluvia, being drawn into the nostrils along with the air, are the means by which all bodies are smelled. Hence it is evident that there is a manifest appearance of design in the great Creator's having planted the organ of smell in the inside of that canal through which the air continually passes in respiration.

TASTING

Enables us to make a proper distinction in the choice of our food. The organ of this sense guards the entrance of the alimentary canal, as that of smelling guards the entrance of the canal for respiration. From the situation of both these organs, it is plain that they were intended by nature to distinguish wholesome food from that which is nauseous. Everything that enters into the stomach must undergo the scrutiny of tasting; and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, etc.

Smelling and tasting are inseparably connected, and it is by the unnatural kind of life men commonly lead in society, that these senses are rendered less fit to perform their natural offices.

The proper use of these five senses enables us to form just and accurate notions of the operations of nature ; and when we reflect on the objects with which our senses are gratified, we become conscious of them, and are enabled to attend to them, till they become familiar objects of thought.

On the mind all our knowledge must depend ; what, therefore, can be a more proper subject for the investigation of Masons ? By anatomical dissection and observation, we become acquainted with the body ; but it is by the anatomy of the mind alone we discover its powers and principles.

To sum up the whole of this transcendent measure of God's bounty to man, we shall add, that *memory, imagination, taste, reasoning, moral perception*, and all the active powers of the soul, present a vast and boundless field for philosophical disquisition, which far exceeds human inquiry, and are peculiar mysteries, known only to nature and nature's God, to whom we are all indebted for creation, preservation, and every blessing we enjoy.

The first three senses—*Hearing, Seeing, and Feeling*—are deemed peculiarly essential among Masons.

* * * * *

OF THE SEVEN LIBERAL ARTS AND SCIENCES.

The seven liberal arts and sciences are illustrated in this section, which are *Grammar*, *Rhetoric*, *Logic*, *Arithmetic*, *Geometry*, *Music*, and *Astronomy*.

GRAMMAR.

Grammar teaches the proper arrangement of words, according to the idiom or dialect of any particular people ; and that excellency of pronunciation which enables us to speak or write a language with accuracy, agreeably to reason and correct usage.

RHETORIC.

Rhetoric teaches us to speak copiously and fluently on any subject, not merely with propriety alone, but with all the advantage of force and elegance ; wisely contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to entreat and exhort, to admonish or approve.

LOGIC.

Logic teaches us to guide our reason discretionally in the general knowledge of things, and directs our inquiries after truth. It consists of a regular train of argument, whence we infer, deduce, and conclude, according to certain premises laid down, admitted or

granted ; and in it are employed the faculties of conceiving, judging, reasoning and disposing ; all of which are naturally led on from one gradation to another, till the point in question is finally determined.

ARITHMETIC.

Arithmetic teaches the powers and properties of numbers, which is variously effected—by letters, tables, figures and instruments. By this art, reasons and demonstrations are given for finding out any certain numbers, whose relation or affinity to another is already known or discovered.

GEOMETRY.

Geometry treats of the powers and properties of magnitudes in general, where length, breadth and thickness are considered, from a *point* to a *line*, from a line to a *superfices*, and from a *superfices* to a *solid*.

A point is a dimensionless figure, or an indivisible part of space.

A line is a point continued, and a figure of one capacity, namely, length.

A superficies is a figure of two dimensions, namely, length and breadth.

A solid is a figure of three dimensions, namely, length, breadth and thickness.

By this science the architect is enabled to conduct his plans, and execute his designs—the general to

arrange his soldiers—the engineer to mark out ground for encampments—the geographer to give us the dimensions of the world, and all things therein contained ; to delineate the extent of seas, and specify the divisions of empires, kingdoms and provinces—by it, also, the astronomer is enabled to make his observations, and to fix the duration of seasons, years and cycles. In fine, geometry is the foundation of architecture and the root of the mathematics.

MUSIC.

Music teaches the art of forming concords, so as to compose delightful harmony, by a mathematical and proportional arrangement of acute, grave and mixed sounds. This art, by a series of experiments, is reduced to a demonstration with respect to tones and the intervals of sounds ; inquires into the nature of concords and discords, and enables us to find out the proportion between them by numbers.

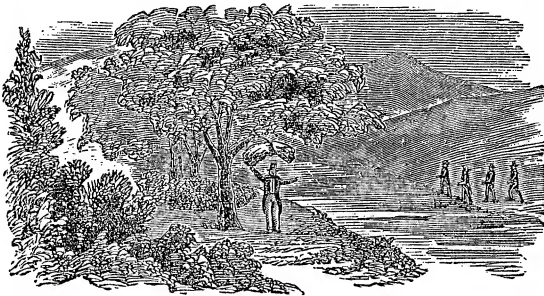
ASTRONOMY.

Astronomy is that divine art by which we are taught to read the wisdom, strength and beauty of the Almighty Creator, in those sacred pages, the celestial hemisphere. Assisted by astronomy, we can observe the motions, measure the distances, comprehend the magnitudes, and calculate the periods and eclipses of the heavenly bodies. By it we learn the

use of the globes, the system of the world, and the preliminary law of nature. While we are employed in the study of this science, we must perceive unparalleled instances of wisdom and goodness, and, through the whole creation, trace the glorious Author by his works.

Here an emblem of *plenty* is introduced and explained.

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CORN.

WINE.

OIL.

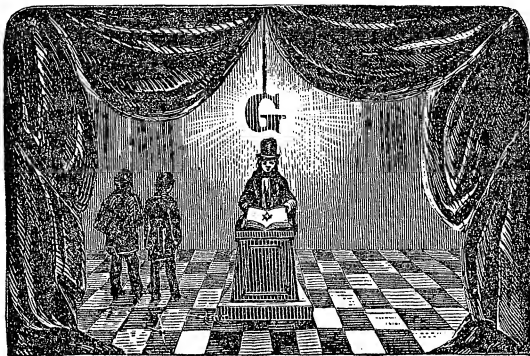
* * * * *

ATTENTIVE
EAR.

INSTRUCTIVE
TONGUE.

FAITHFUL
BREAST.

* * * * *



OF THE MORAL ADVANTAGES OF GEOMETRY.

Geometry is the first and noblest of all sciences, and is the basis upon which the superstructure of Masonry is erected. By geometry we can explore the hidden arcana of nature, and trace them up through her intricate windings to her most concealed recesses. By it we are taught the power, the wisdom, the omnipotence and the unmeasured goodness of the Great Architect of all things. By it we are enabled to comprehend the nice arrangement of all its parts, and the wonderful propositions which connect together the stupendous machinery of the universe. By it we can climb above the canopy of the heavens, measure the distances of the most remote planets, detect in its passage a ray of light, and marshal into perfect order the multitudinous groups of worlds that are scattered over infinite space. By it

we can rationally account for the return of the varied seasons of the year, and the rich and prodigal variety which each successive season displays, for our health, our instruction, and our pleasure.

Worlds, and planets, and systems of surpassing magnitude, are above and around us ; all created by the same Divine Artist, all fashioned by the same Master hand, all conducted by the same unerring laws. A survey of nature, and the observation of her beautiful proportions, no doubt first influenced man to study symmetry and order. This would naturally give rise to societies ; and in the course of time to luxury, refinement and every useful art. The designs of the architect at first were plain and simple, calculated only to administer to his immediate wants ; human ingenuity and experience, however, progressively improved upon these original plans, until there have been produced monuments of art, so finished in their execution, and so perfect in their structure, as to fix the admiration of every age.

In imitation, then, of our ancient brothers, who were *practical working Masons*, the Fraternity of later days have also selected tools and implements of architecture, not in an operative, but in a symbolical and speculative sense, to imprint upon the mind wise and serious truths ; and thus through a succession of ages, have been transmitted unimpaired the sublime tenets of our institution.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and

destroyed some of the most noble monuments of antiquity.

Even the Temple of Solomon—so spacious in its design, so majestic in its proportions, so magnificent in its execution, and constructed by the united exertions of so many celebrated artists—has not escaped the ravages of barbarous force; but the order to which it gave a name still exists in all the harmony of its first formation, and it has gathered unto itself power and grandeur, and energy, and might, amidst the desolate ruins of the temple. FREEMASONRY STILL SURVIVES. It has existed where all things else of human origin have perished—the tempest of persecution has not injured it—the mutations of the world have not shaken it—the wing of Time has flapped over it in vain—through centuries of changes it has stood changeless and serene.

And to the true and loyal brother, it is a source of exulting promise to know that it will *continue to survive* so long as the *attentive ear* receives the sound from the *instructive tongue*, and the mysteries of the Order are lodged in the repository of *faithful breasts*.

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CHARGE TO A FELLOWCRAFT.

Brother :—You are now advanced to the second degree of Masonry, and we congratulate you on your preferment. The ceremonies you have witnessed must convince you that it is a rational and progres-

sive science, including within its circle almost every branch of polite learning.

Under the veil of its symbolic cabala, is comprehended a regular system of knowledge, and though to a contracted mind many of its illustrations may appear unimportant, yet upon investigation, they will be found in the highest degree useful and interesting.

The accomplished scholar and ingenious artist may gather wisdom at its shrines of learning, while in the research of its latent principles, the philosopher and mathematician may experience equal delight and satisfaction.

To exhaust the various topics of which it treats, would transcend the powers of the brightest genius ; and the narrow space allotted to human life would fall far short of the time requisite to master *all* its subjects of inquiry. Still, however, it is in the power, as it is the duty of every craftsman, to make some advances in our necessary learning, and not to be discouraged and turned aside because the task he attempts may at first appear difficult—perhaps insurmountable. Everything under the sun has had a beginning ; the infant crawls before it walks, and it lisps the accents of childhood before it speaks in the language of a man ; the temple of Solomon was many years in its construction, and even our great Creator took six days to fashion and create the universe.

If you are desirous to fulfill the requirements of Masonry, we bid you to be encouraged by this unexceptionable example, and doubt not, with per-

severance and application, you will conquer many difficulties.

At each step you advance in your journey of knowledge, new pleasures will expand before you, and instruction of the noblest kind will attend all your labors. The abstract doctrines of geometry will familiarize your mind to frequent meditation and close reasoning, while an intimate acquaintance with the great book of nature will show you the wisdom, power and beneficence of the Creator; it will teach you lessons of humility, fervency, faith and charity, and fit you to play your part in the drama of human life, with honor to yourself, and with credit to the fraternity.

It is unnecessary here to recapitulate the indispensable duties which, as a Mason, you are bound to discharge, or to enlarge upon the necessity of a strict adherence to them, as by this time your own experience must have fully established their value. Our laws and regulations you are strenuously to support, and be always ready to assist in seeing them duly executed. You are not to palliate or aggravate the offenses of your brethren; but in the decision of every trespass against our rules you are to judge with candor, admonish with friendship, and reprehend with justice.

Such, Brother, is the nature of some of your engagements as a *Fellowcraft Mason*—such are the duties you are now called upon to perform, and ever bear in mind that you are bound to discharge them by ties the most serious, sacred and indissoluble.



CHAPTER VI.

MASTER MASON'S DEGREE

General Remarks.

FROM this class the rulers of regular bodies of Masons, in the first three degrees, are selected; as it is only from those who are capable of giving instruction, that we can expect to receive it.

Section First.

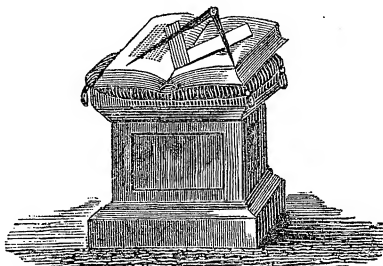
The ceremonies attending this stage of our profession are solemn; during which a sacred awe is diffused over the mind.

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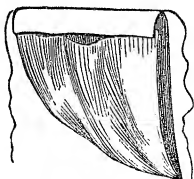
The following passage of Scripture is here introduced during the ceremonies :

“Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain : In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also when they shall be afraid of that which is high, and fears

shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."—*Ecclesiastes*, xii, 1-7.



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The *working tools* of a Master Mason are all the implements of Masonry appertaining to the first three degrees indiscriminately, but more especially the *trowel*.



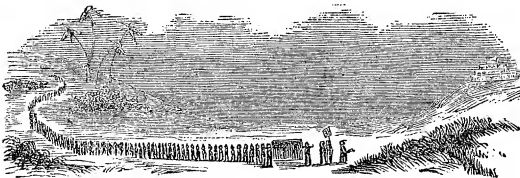
The TROWEL is an instrument made use of by operative masons to spread the cement which unites a building into one common mass ; but we, as free and accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of *brotherly love* and affection ; that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist but that noble contention, or rather emulation, of who can best work and best agree.

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Section Second.

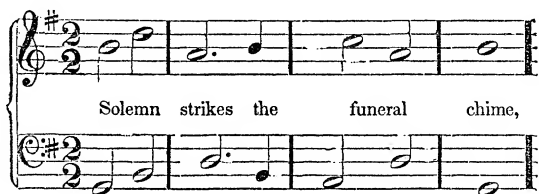
This section recites the historical traditions of the Order, and presents to view a finished picture of the utmost consequence to the fraternity. It exemplifies an instance of virtue, fortitude and integrity, seldom equaled, and never excelled, in the history of man.

* * * * *



FUNERAL DIRGE.

PLEYEL.



Solemn strikes the funeral chime,

The first system of musical notation for the 'Funeral Dirge' by Pleyel. It consists of a grand staff with a treble and bass clef, a key signature of one sharp (F#), and a time signature of 2/2. The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics 'Solemn strikes the funeral chime,' are written below the staff.



Notes of our de - part - ing time;

The second system of musical notation, continuing the melody and bass line. The lyrics 'Notes of our de - part - ing time;' are written below the staff.



As we journey here be - low,

The third system of musical notation. The lyrics 'As we journey here be - low,' are written below the staff. A sharp symbol (#) is placed below the bass line at the end of the system.



Through a pil - grim - age of wo!

The fourth system of musical notation, concluding the piece. The lyrics 'Through a pil - grim - age of wo!' are written below the staff.

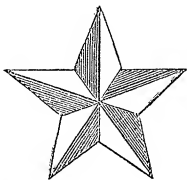
2. Mortals, now indulge a tear,
For mortality is near !
See how wide her trophies wave
O'er the slumbers of the grave.
3. Here another guest we bring,
Seraphs of celestial wing ;
To our funeral altar come,
Waft this Friend and Brother home.
4. There, enlarged, thy soul shall see
What was veiled in mystery ;
Heavenly glories of the place
Show his Maker face to face.
5. Lord of all !—below—above—
Fill our hearts with Truth and Love .
When dissolved our earthly tie,
Take us to thy Lodge on high.

PRAYER.

Thou, O God ! knowest our down-sitting and our up-rising, and understandest our thoughts afar off. Shield and defend us from the evil intentions of our enemies, and support us under the trials and afflictions we are destined to endure, while traveling through this vale of tears. Man that is born of a woman is of few days, and full of trouble. He cometh forth as a flower, and is cut down ; he fleeth also as a shadow, and continueth not. Seeing his days are determined, the number of his months are with thee ; thou hast appointed his bounds that he cannot pass ; turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away ; yea, man giveth up the ghost, and where is he ? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not up till the heavens shall be no

more. Yet, O Lord! have compassion on the children of thy creation; administer them comfort in time of trouble, and save them with an everlasting salvation. Amen.

Response—So mote it be.



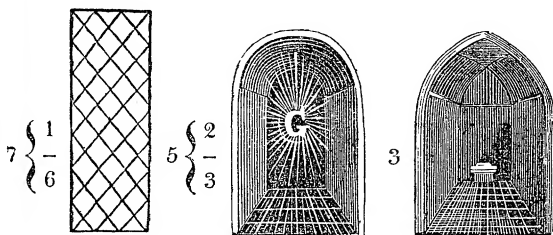
Section Third.

In this branch of the lecture many particulars relative to King Solomon's Temple are considered.

The construction of this grand edifice was attended with two remarkable circumstances. From Josephus we learn that although seven years were occupied in building it, yet during the whole term it rained not in the day time, that the workmen might not be obstructed in their labor ; and from sacred history it appears that there was neither the sound of the hammer, nor axe, nor any tool of iron, heard in the house while it was building.

This famous fabric was supported by fourteen hundred and fifty-three columns, and two thousand nine hundred and six pilasters—all hewn from the finest Parian marble. There were employed in its building three Grand Masters ; three thousand and three hundred Masters, or overseers of the work ; eighty thousand Fellowcrafts, or hewers on the mountains and in the quarries ; and seventy thousand Entered Apprentices, or bearers of burdens. All these were classed and arranged in such a manner, by the wisdom of Solomon, that neither envy, discord, nor confusion, was suffered to interrupt that universal peace and tranquillity which pervaded the world at that important period.

* * * * *



This section also illustrates certain hieroglyphical emblems, and inculcates many useful lessons, to extend knowledge and promote virtue.

* * * * *

THE THREE STEPS



Usually delineated upon the Master's carpet, are emblematical of the three principal stages of human life—youth, manhood and age. In youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in manhood, as Fellowcrafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbors, and ourselves; so that in age, as Master Masons, we may enjoy the happy reflec-

tions consequent on a well-spent life, and die in the hope of a glorious immortality.

THE POT OF INCENSE



Is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity ; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence, for the manifold blessings and comforts we enjoy.

THE BEE HIVE



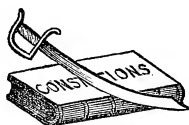
Is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the dust. It teaches us that, as we came into the world rational and intelligent beings, so we should ever be industrious ones, never sitting down contented while our fellow-creatures around us are in want, when it

is in our power to relieve them without inconvenience to ourselves.

When we take a survey of nature, we view man in his infancy, more helpless and indigent than the brute creation; he lies languishing for days, months and years, totally incapable of providing sustenance for himself, of guarding against the attack of the wild beasts of the forest, or sheltering himself from the inclemencies of the weather.

It might have pleased the great Creator of heaven and earth to have made man independent of all other beings; but, as dependence is one of the strongest bonds of society, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a *drone* in the *hive* of nature, a useless member of society, and unworthy of our protection as Masons.

THE BOOK OF CONSTITUTIONS,



Guarded by the Tyler's sword, reminds us that we

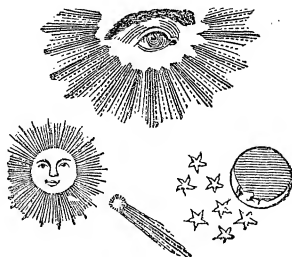
should be ever watchful and guarded in our thoughts, words and actions, particularly when before the enemies of Masonry; ever bearing in remembrance those truly masonic virtues, *silence* and *circumspection*.

THE SWORD POINTING TO A NAKED HEART



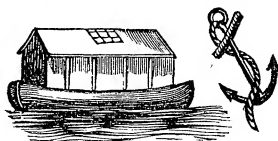
Demonstrates that justice will sooner or later overtake us; and although our thoughts, words and actions may be hidden from the eyes of man, yet that

ALL-SEEING EYE!



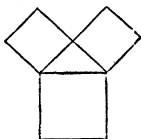
Whom the *sun*, *moon* and *stars* obey, and under whose watchful care even comets perform their stupendous revolutions, beholds the inmost recesses of the human heart, and will reward us according to our works.

THE ANCHOR AND ARK



Are emblems of a well-grounded *hope*, and a well-spent life. They are emblematical of that divine *ark* which safely bears us over this tempestuous sea of troubles, and that *anchor* which shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary shall find rest.

THE FORTY-SEVENTH PROBLEM OF EUCLID.*



This was an invention of our ancient friend and brother, the great Pythagoras, who, in his travels through Asia, Africa, and Europe, was initiated into several orders of priesthood, and raised to the sublime degree of a Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in geometry or Masonry. On this subject he drew out many

*THEOREM.—In any right-angled triangle, the square which is described upon the side subtending the right angle, is equal to the squares described upon the sides which contain the right angle.

problems and theorems, and amongst the most distinguished he erected this, which in the joy of his heart he called *Eureka*, in the Grecian language signifying *I have found it*; and upon the discovery of which he is said to have sacrificed a hecatomb. It teaches Masons to be general lovers of the arts and sciences.

THE HOUR-GLASS



Is an emblem of human life. Behold ! how swiftly the sands run, and how rapidly our lives are drawing to a close. We cannot without astonishment behold the little particles which are contained in this machine ; how they pass away almost imperceptibly, and yet, to our surprise, in the short space of an hour they are all exhausted. Thus wastes man ! To-day he puts forth the tender leaves of hope ; to-morrow blossoms, and bears his blushing honors thick upon him ; the next day comes a frost, which nips the shoot, and when he thinks his greatness still aspiring, he falls, like autumn leaves, to enrich our mother earth.

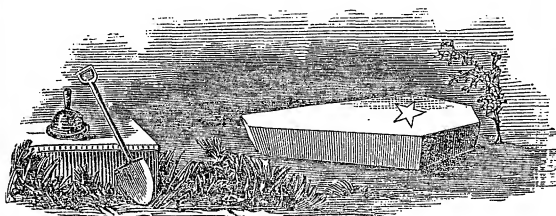
THE SCYTHE

Is an emblem of time, which cuts the brittle thread of life, and launches us into eternity. Behold ! what havoc the scythe of time makes among the



human race ; if by chance we should escape the numerous evils incident to childhood and youth, and with health and vigor arrive at the years of manhood, yet withal we must soon be cut down by the all-devouring scythe of time, and be gathered into the land where our fathers have gone before us.

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Then let us imitate the * * * * * in his virtuous and amiable conduct ; in his unfeigned piety to God ; in his inflexible fidelity to his trust ; that when the summons for our departure may arrive, we may welcome the grim tyrant Death, and receive him as a kind messenger sent to translate us from this imperfect to that all-perfect, glorious and celestial Lodge above, where the Supreme Architect of the universe presides.

CHARGE TO A MASTER MASON.

Brother :—Having explained to you the ceremonies attendant upon your initiation into the sublime degree just conferred upon you, we offer you our sincere congratulations that zeal for our institution, your worthy conduct and laudable perseverance, have gained for you this distinguished mark of favor and respect.

You are now bound by every tie of honor, duty and gratitude to be faithful to your trust ; to support the dignity of your new character upon every occasion, and to enforce both by precept and example, obedience to the tenets of our Order. No one can become a trusty and skillful *Master* over others, who cannot be a master over himself.

The lectures of this degree are to you particularly important. They illustrate some of the most striking hieroglyphical emblems of Masonry, and in them many necessary details relative to King Solomon's Temple are considered and made known.

“In the midst of life we are in death.” They will admonish you that it is an imperative duty to be always prepared for that solemn event ; so that when “the silver cord shall be loosed, and the golden bowl be broken,” the dust may return to its mother dust ; but the untrammelled and glorified spirit go up to God who gave it.

They will teach you the great practical utility of those eminent Masonic virtues, SILENCE and CIRCUM-

SPECTION ; they will recommend to you the observance of INDUSTRY, which the Creator has enjoined upon every living creature, from the highest seraph in the heavens to the most humble reptile of the dust. The exercise of industry is the great law of our nature ; man was created to be an active and social being, and is so constituted that his happiness is in proportion as he meets the requirements and discharges his social duties.

We assure you that an intimate acquaintance with these lectures is indispensable ; as, in the character of a Master Mason, you are expected to communicate information to others ; to correct the errors, reprobate the irregularities, of your uninformed brethren, and guard them by your counsel against every breach of fidelity.

To preserve the reputation of the Fraternity unsullied, must now be your constant care ; and for this purpose, it is your province to recommend to your inferiors obedience and submission, to your equals courtesy and affability, and to your superiors kindness and condescension.

Universal benevolence you are always to inculcate. We say *universal*, because the radiant arch of Masonry spans the whole habitable globe ; and every true and worthy brother of the Order—no matter in what language he speaks, or in what country he lives—no matter what may be his religion or his creed, be it the old or the new dispensation—no matter what may be his opinions or his politics—no matter whether he

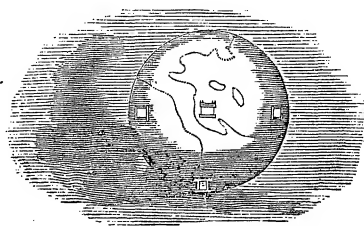
be high or low, rich or poor, the king upon his throne, or the beggar upon the dunghill—he is, under whatever circumstances he comes before you, a legitimate object for its exercise.

It will be your duty always to practice brotherly love and friendship, and thereby cultivate the true principles of charity ; we do not mean that contracted and bigoted feeling which would circumscribe its operations to the limits of a particular sect, or a particular party, but charity in the abstract—that meek, forgiving, long-suffering *Masonic Charity*, which is as broad as the mantle of heaven, and co-extensive with the boundaries of the world.

You are carefully to preserve, in their integrity, our *ancient landmarks*, and never to countenance an infringement upon the established usages and customs of the Fraternity.

Let no motive whatever induce you to swerve from your duty, to violate your integrity, or to betray your trust ; but be wary, be prudent, be circumspect, and in all your actions imitate the noble example of that uncompromising artist, with whose history you have at this time been made familiar. And having in youth, as an *Entered Apprentice*, industriously occupied your mind in the attainment of useful knowledge—in manhood, as a *Fellowcraft*, applying that knowledge in faithfully discharging the duties which you owe to your God, your neighbor and yourself—you will be enabled, as a *Master Mason*, when old age with its day of decrepitude shall steal upon you, to

enjoy the happy reflections consequent upon a well-spent life—and at last go down to the deep solitude of the grave, as the appointed entrance into the glorious mansions of the blessed, where the wicked cease from troubling, and the weary are at rest.



PART SECOND.

CHAPTER I.

MARK MASTER'S DEGREE.

THIS degree of Masonry was not less useful in its original institution, nor are its effects less beneficial to mankind, than those which precede it.

By the influence of this degree, each operative mason at the erection of King Solomon's Temple, was known and distinguished by the Senior Grand Warden. If defects were found, the overseers were enabled, without difficulty, to ascertain who was the faulty workman ; so that deficiencies might be remedied, without injuring the credit or diminishing the reward of the industrious and faithful of the craft

CHARGE TO BE READ AT OPENING.

“ Wherefore, Brethren, lay aside all malice, and guile, and hypocrisies, and envies, and all evil speakings. If so be ye have tasted that the Lord is gracious ; to whom coming, as unto a living stone,

disallowed indeed of men, but chosen of God, and precious ; ye, also, as living stones, be ye built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God.

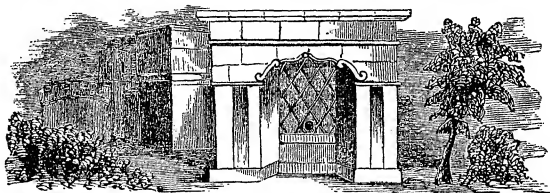
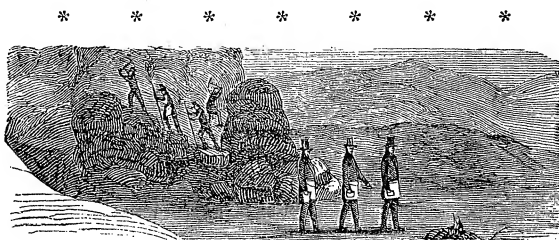
“ Wherefore, also, it is contained in the Scriptures, Behold, I lay in Zion, for a foundation, a tried stone, a precious corner-stone, a sure foundation ; he that believeth shall not make haste to pass it over. Unto you, therefore, which believe, it is an honor ; and even to them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.

“ Brethren, this is the will of God, that with well-doing ye put to silence the ignorance of foolish men. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men, love the brotherhood, fear God.”

Section First.

The first section contains the manner of opening a Mark Master's Lodge. It teaches the stations and duties of the respective officers, and recapitulates the mystic ceremonies of introducing a candidate.

In this section is exemplified the regularity and good order that was observed by the craftsmen on Mount Libanus, and in the plains and quarries of Zeredatha, and it ends with a beautiful display of the manner in which one of the principal events originated, which characterizes this degree.



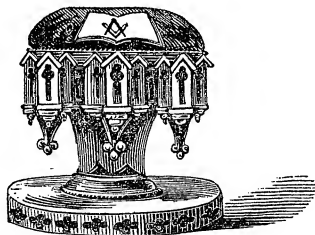
Section Second.

In the second section the Mark Master is particularly instructed in the origin and history of this degree, and the indispensable obligations he is under to stretch forth his assisting hand to the relief of an indigent and worthy brother, to a certain and specified extent.

* * * * *

The following passage of Scripture is here introduced during the ceremonies:

"Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. Then said the Lord unto me: This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord the God of Israel hath entered in by it; therefore it shall be shut. It is for the prince; the prince he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same. And the Lord said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary."—*Ezekiel* xliv, 1–3–5.



* * * * *

In the course of the lecture the following texts of Scripture are introduced and explained:

"The stone which the builders refused is become the head stone of the corner."—*Psalms* cxviii, 22.

"Did ye never read in the Scriptures, the stone which the build-

ers rejected, the same is become the head of the corner ?"—*Matt xxi, 42.*

"And have ye not read in the Scripture: the stone which the builders rejected is become the head of the corner ?"—*Mark vii, 10.*

"This is the stone which was set at naught of you builders, which is become the head of the corner."—*Acts iv, 11.*

* * * * *

"To him that overcometh will I give to eat of the hidden manna, and will give him a *white stone*, and in the stone a *new name* written, which no man knoweth saving him that receiveth it."—*Rev. ii, 17.*

* * * * *

The *working tools* of a Mark Master are the *chisel* and *mallet*.



The *chisel* morally demonstrates the advantages of discipline and education. The mind, like the diamond in its original state, is rude and unpolished ; but as the effect of the chisel on the external coat soon presents to view the latent beauties of the diamond, so education discovers the latent virtues of the mind, and draws them forth to range the large

field of matter and space, to display the summit of human knowledge, our duty to God and man.

The *mallet* morally teaches to correct irregularities, and to reduce man to a proper level; so that by quiet deportment he may, in the school of discipline, learn to be content. What the mallet is to the workman, enlightened reason is to the passions; it curbs ambition, it represses envy, it moderates anger, and it encourages good dispositions; whence arises, among good Masons, that comely order,

“ Which nothing earthly gives, or can destroy—
The soul’s calm sunshine and the heartfelt joy.”

CHARGE TO A MARK MASTER.

Brother :—I congratulate you on being thought worthy of being promoted to this honorable degree of Masonry. Permit me to impress it on your mind, that your assiduity should ever be commensurate with your duties, which become more and more extensive as you advance in Masonry.

The situation to which you are now promoted will draw upon you not only the scrutinizing eyes of the world at large, but also those of your brethren, on whom this degree of Masonry has not been conferred; all will be justified in expecting your conduct and behavior to be such as may with safety be imitated.

In the honorable character of Mark Master Mason,

it is more particularly your duty to endeavor to let your conduct in the world, as well as in the Lodge and among your brethren, be such as may stand the test of the Grand Overseer's square ; that you may not, like the unfinished and imperfect work of the negligent and unfaithful of former times, be rejected and thrown aside, as unfit for that spiritual building, that house not made with hands, eternal in the heavens.

While such is your conduct, should misfortunes assail you, should friends forsake you, should envy traduce your good name, and malice persecute you, yet you may have confidence that among Mark Master Masons, you will find friends who will administer relief to your distresses, and comfort your afflictions ; ever bearing in mind, as a consolation under all the frowns of fortune, and as an encouragement to hope for better prospects, that *the stone which the builders rejected, possessing merits to them unknown, became the chief stone of the corner.*

* * * * *



MARK MASTER'S SONG.

Mark Mas-ters all appear, Before the

Mark Mas-ters all appear, Before the

This system contains three staves of music in 3/4 time, key of B-flat. The first two staves are vocal parts with lyrics, and the third is a piano accompaniment.

Chief O'er-seer, In concert move; Let him your

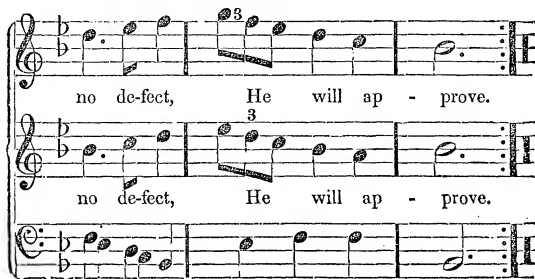
Chief O'er-seer, In concert move; Let him your

This system contains three staves of music. The first two staves are vocal parts with lyrics, and the third is a piano accompaniment. The system ends with a double bar line and repeat dots.

work in-spect, For the Chief Ar-chi-tect; If there be

work in-spect, For the Chief Ar-chi-tect; If there be

This system contains three staves of music. The first two staves are vocal parts with lyrics, and the third is a piano accompaniment.



You who have pass'd the square,
 For your rewards prepare ;
 Join heart and hand,
Each with his mark in view,
 March with the just and true ;
 Wages to you are due
 At your command.

Hiram, the widow's son,
 Sent unto Solomon
 Our great key-stone ;
 On it appears the name
 Which raises high the fame
 Of all to whom the same
 Is truly known.
 Now to the westward move,
 Where, full of strength and love,
 Hiram doth stand ;
 But if imposters are
 Mix'd with the worthy there,
Caution them to beware
 Of the right hand.

* * * * *

The following parable is recited :

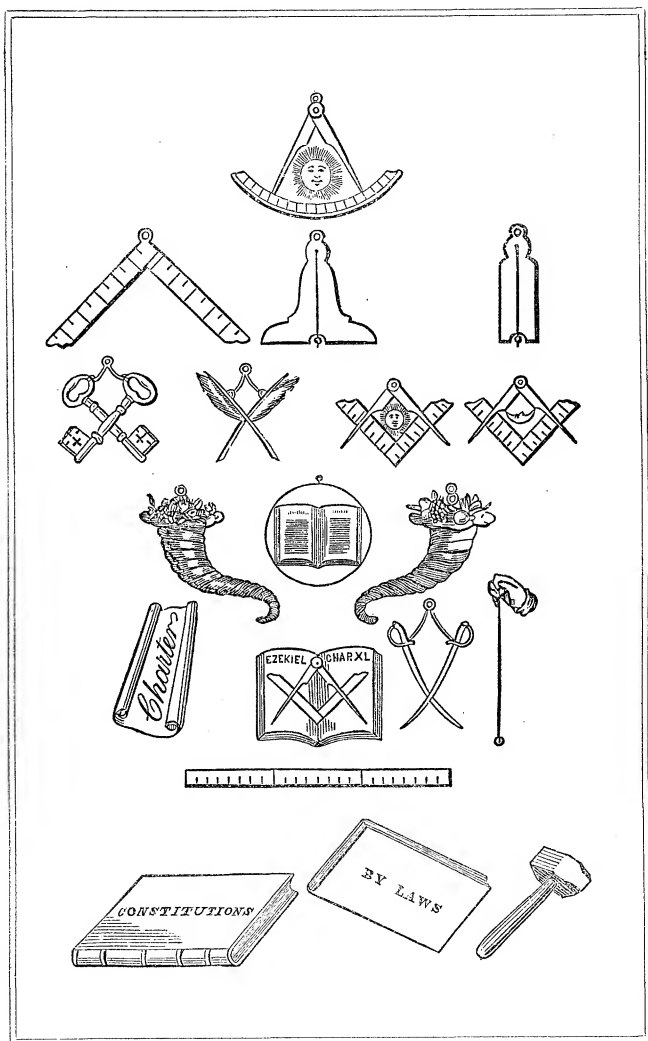
"For the kingdom of heaven is like unto a man that is a house-

holder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place, and said unto them, go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out and found others standing idle, and saith unto them, why stand ye here all the day idle? They say unto him, because no man hath hired us. He saith unto them, go ye also into the vineyard, and whatsoever is right, that ye shall receive. So, when even was come, the lord of the vineyard saith unto his steward, call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny; but when the first came, they supposed that they should have received more, and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, these last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen."—*Matt.* xx, 1-16.

Now to the praise of those
 Who triumph'd o'er the foes
 Of Mason's art;
 To the praiseworthy three,
 Who founded this degree;
 May all their virtues be
 Deep in our heart.

* * * * *

PAST OR PRESENT
MASTER'S DEGREE.



CHAPTER II.

PRESENT OR PAST MASTER'S DEGREE.

General Remarks.

THIS degree should be carefully studied and well understood, by every Master of a Lodge. It treats of the government of our society, the disposition of our rulers, and illustrates their requisite qualifications. It includes the ceremony of opening and closing Lodges in the several preceding degrees; and also the forms of installation and consecration. It comprehends the ceremonies at laying the foundation stones of public buildings, and also at dedications and at funerals, by a variety of particulars explanatory of those ceremonies.

Section First.

This section contains the form of a petition for letters of dispensation, or a warrant of constitution for a Lodge, empowering them to work. The ceremonies of constitution and consecration are considered, with the form of a Grand Procession.

FORM OF A PETITION FOR A CHARTER OR WARRANT TO
ESTABLISH A NEW LODGE.

*To the Most Worshipful Grand Lodge of the State
of ———*

Your petitioners respectfully represent, that they are *ancient, free, and accepted Master Masons*. Having

the prosperity of the Fraternity at heart, they are willing to exert their best endeavors to promote and diffuse the genuine principles of masonry. For the convenience of their respective dwellings, and for other good reasons, they are desirous of forming a new Lodge in the town of _____, to be named _____ Lodge. In consequence of this desire, and for the good of the craft, they pray for a warrant or dispensation, to empower them to assemble as a legal Lodge, to discharge the duties of masonry in the several degrees of Entered Apprentice, Fellow Craft, and Master Mason, in a regular and constitutional manner, according to the ancient form of the fraternity, and the laws and regulations of the Grand Lodge. That they have nominated and do recommend A. B. to be the first Master; C. D. to be the first Senior Warden, and E. F. to be the first Junior Warden of said Lodge; that, if the prayer of the petition should be granted, they promise a strict conformity to all the constitutional laws, rules and regulations of the Grand Lodge.

This petition must be signed by at least eight regular Master Masons, one of whom must be of the degree of Past Master; and recommended by the Lodge nearest the place where the new Lodge is to be held. It must be delivered to the Grand Secretary, whose duty it is to lay it before the Grand Lodge. In the recess of the Grand Lodge, application should be made in the same form to the Grand Master, or the Deputy Grand Master.

After a charter is granted by the Grand Lodge, the Grand Master appoints a day and hour for constituting and consecrating the new Lodge, and for installing the Master, Wardens, and other officers. The Grand

Master has power to appoint some worthy *Past Master*, with full power to consecrate, constitute, and install the petitioners.

CEREMONY OF CONSTITUTION AND CONSECRATION.

On the day and hour appointed, the Grand Master and his officers meet in a convenient room, near the Lodge to be constituted, and open in the third degree. After the officers of the new Lodge are examined by the Deputy Grand Master, they send a messenger to the Grand Master, with the following message, viz :

MOST WORSHIPFUL:—The officers and brethren of _____ Lodge, who are now assembled in their lodge room at _____, have instructed me to inform you, that the Most Worshipful Grand Lodge was pleased to grant them a charter, authorizing them to form and open a Lodge of free and accepted Masons in the town of _____. They are now desirous that their Lodge should be consecrated, and their officers installed in *due and ancient form*; for which purpose they are now met, and await the pleasure of the Most Worshipful Grand Master.

When notice is given, the Grand Lodge walk in procession to the hall of the new Lodge. When the Grand Master enters, the grand honors are given by the new Lodge; the officers of which resign their seats to the grand officers, and take their several stations on the left.

The necessary cautions are given, and all excepting *Present or Past Masters* of Lodges, are requested to retire, until the Master of the new Lodge is inducted into the *Oriental Chair of Solomon*. He is then bound to the faithful performance of his trust, and invested with the characteristics of the chair.

Upon due notice, the Grand Marshal re-conducts the brethren into the hall; and all take their places, except the members of the new Lodge, who form a procession on one side of the hall. As they advance, the Grand Master addresses them :

“ Brethren, behold your Master.”

They make the proper salutations as they pass.

A grand procession is then formed, in the following order, viz :

Marshals;

Tyler with a drawn sword;
 Two Stewards with white rods;
 Entered Apprentices;
 Fellow Crafts;
 Master Masons;
 Stewards;
 Junior Deacons;
 Senior Deacons;
 Secretaries;
 Treasurers;
 Past Wardens;
 Junior Wardens;
 Senior Wardens;
 Past Masters;

Mark Masters;
 Royal Arch Masons,
 Select Masters;
 Knights Templars;
 Masters of Lodges;

THE NEW LODGE.

Tyler with a drawn sword;
 Stewards with white rods;
 Entered Apprentices;
 Fellow Crafts;
 Master Masons;
 Junior and Senior Deacons;
 Secretary and Treasurer;
 Two brethren carrying the flooring,* or Lodge;
 Junior and Senior Wardens;
 The Holy Writings, carried by the oldest or some
 suitable member not in office;
 The W. Master;
 Music.

THE GRAND LODGE.

Grand Tyler with drawn sword;
 Grand Stewards with white rods;
 A brother carrying a golden vessel of corn;†
 Two brethren carrying the silver vessels, one of
 wine, the other of oil;
 Grand Secretaries;
 Grand Treasurer;
 A burning Taper, borne by a Past Master;

* Carpet.

† Wheat.

A Past Master, bearing the Holy Writings, Square
and Compasses, supported by two Stewards with
white rods;

Two burning Tapers, borne by two Past Masters;

The Tuscan and Composite Orders;

The Doric, Ionic, and Corinthian Orders;

Past Grand Wardens;

Marshal: Past Deputy Grand Masters;

Past Grand Masters;

The Globes;

Clergy and Orator;

R. W. Junior and Senior Grand Wardens;

R. W. Deputy Grand Master;

The Master of the oldest Lodge, carrying the Book of
Constitutions;

The M. W. Grand Master;

The Grand Deacons, on a line seven feet apart, on the
right and left of the Grand Master,
with black rods;

Grand Sword Bearer with a drawn sword;

Two Stewards with white 'rods.

The Marshals conduct the procession to the church,
or house, where the services are to be performed.
When the front of the procession arrives at the door,
they halt, open to the right and left, and face inward;
while the Grand Master and others, in succession, pass
through and enter the house. A platform is erected
in front of the pulpit, and provided with seats for the
accommodation of the Grand Officers,

The Holy Bible, Square and Compasses, and Book of Constitutions are placed upon a table in front of the Grand Master. The flooring is then spread in the center, upon the platform, covered with white satin or linen, and encompassed by the three tapers, and the vessels of *corn, wine and oil*.

SERVICES.

1. A piece of Music.

2. Prayer.

3. An Oration.

4. A piece of Music.

5. The Grand Marshal forms the officers and members of the new Lodge in front of the Grand Master. The Deputy Grand Master addresses the Grand Master as follows:

MOST WORSHIPFUL:—A number of brethren duly instructed in the mysteries of masonry, having assembled together at stated periods, by virtue of a dispensation granted them for that purpose, do now desire to be *constituted* into a *regular Lodge*, agreeably to the ancient usages and customs of the fraternity.

The dispensation and records are presented to the Grand Master, who examines the records, and, if found correct, proclaims:—

The records appear to be correct and are approved. Upon due deliberation, the Grand Lodge have granted the brethren of this new Lodge a charter, establishing and confirming them in the rights and privileges of a

regularly constituted Lodge, which the Grand Secretary will now read.

After the charter is read, the Grand Master then says:—

We shall now proceed, according to ancient usage, to constitute these brethren into a regular Lodge.

Whereupon the several officers of the new Lodge deliver up their jewels and badges to the Master, who presents them, with his own, to the Deputy Grand Master, and he to the Grand Master.

The Deputy Grand Master presents the Master elect to the Grand Master, saying,

MOST WORSHIPFUL GRAND MASTER:—I present my worthy Brother A. B. to be installed Master of this (new) Lodge. I find him to be of good morals and great skill, true and trusty; and as he is a lover of our whole fraternity, wheresoever dispersed over the face of the earth, I doubt not that he will discharge his duty with fidelity.

The Grand Master asks them if they remain satisfied with their choice. [*They bow in token of assent.*]

The Master elect then presents severally, his wardens and other officers, naming them and their respective offices. The Grand Master asks the brethren if they remain satisfied with each and all of them. [*They bow as before.*]

The officers and members of the new Lodge form in front of the Grand Master; and the business of *consecration* commences with solemn music.

6. CEREMONY OF CONSECRATION.

The Grand Master, attended by the Grand Officers and the Grand Chaplain, form themselves in order round the Lodge—all devoutly kneeling.

7. A piece of solemn music is performed while the Lodge is uncovered.

After which, the first clause of the Consecration Prayer is rehearsed by the Grand Chaplain, which is as follows:

“Great Architect of the Universe! Maker and Ruler of all worlds! deign, from thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembly. We humbly invoke thee to give us at this, and at all times, *wisdom* in all our doings, *strength* of mind in all our difficulties, and the *beauty* of harmony in all our communications. Permit us, O thou Author of light and life, great source of love and happiness, to erect this Lodge, and now solemnly to *consecrate* it to the honor of thy glory.

“Glory be to God on high.”

[*Response by the brethren.*]

“As it was in the beginning, is now, and ever shall be; world without end. Amen. So mote it be.”

The Deputy Grand Master takes the golden Vessel of Corn, and the Senior and Junior Grand Wardens take the Silver Vessels of Wine and Oil, and sprinkle the elements of consecration upon the Lodge.

[The Grand Chaplain then continues:]

“Grant, O Lord our God, that those who are now about to be invested with the government of this Lodge,

may be endued with wisdom to instruct their brethren in all their duties. May *brotherly love, relief, and truth*, always prevail among the members of this Lodge; and may this bond of union continue to strengthen the Lodges throughout the world.

“Bless all our brethren, wherever dispersed; and grant speedy relief to all who are either oppressed or distressed.

“We affectionately commend to thee, all the members of thy whole family. May they increase in grace, in the knowledge of thee, and in the love of each other.

“Finally: may we finish all our work here below with thy approbation; and then have our transition from this earthly abode to thy heavenly temple above, there to enjoy light, glory and bliss, ineffable and eternal!

“Glory be to God on high.”

[*Response by the brethren.*]

“As it was in the beginning, is now, and ever shall be; world without end. Amen.” So mote it be.

8. A piece of solemn music is performed while the Carpet is covered.

9. The Grand Chaplain then dedicates the Lodge in the following terms:

“To the memory of the HOLY STS. JOHN, we dedicate this Lodge. May every brother revere their character, and imitate their virtues.

“Glory be to God on high.”

[*Response.*]

“As it was in the beginning, is now, and ever shall be; world without end. Amen. So mote it be.”

10. A piece of music is performed, while the brethren of the new Lodge advance in procession to salute the Grand Lodge, with their hands crossed upon their breasts as they pass. They then take their places as they were.

11. The Grand Master then rises and constitutes the new Lodge in the form following:

"In the name of the Most Worshipful Grand Lodge, I now constitute and form you, my beloved brethren, into a regular Lodge of free and accepted Masons. From henceforth I empower you to meet as a regular Lodge, constituted in conformity to the rites of our order, and the charges of our ancient and honorable fraternity;—and may the Supreme Architect of the Universe prosper, direct and counsel you in all your doings. Amen."

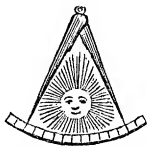
[*Response.*]

"So mote it be."

* * * * *

Section Second.

CEREMONY OF INSTALLATION.



The Grand Master, or presiding officer, addresses the Master elect in the words following, viz:

BROTHER:—Previous to your investiture, it is necessary that you should signify your assent to those ancient charges and regulations, which point out the duty of a Master of a Lodge.

I. You agree to be a good man and true, and strictly to obey the moral law.

II. You agree to be a peaceable citizen, and cheerfully to conform to the laws of the country in which you reside.

III. You promise not to be concerned in plots and conspiracies against government; but patiently submit to the decisions of the supreme legislature.

IV. You agree to pay a proper respect to the civil magistrates, to work diligently, live creditably, and act honorably by all men.

V. You agree to hold in veneration the original rulers and patrons of the order of masonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your brethren, when convened in every case consistent with the Constitutions of the order.

VI. You agree to avoid private piques and quarrels, and to guard against intemperance and excess.

VII. You agree to be cautious in carriage, and behaviour, courteous to your brethren, and faithful to your Lodge.

VIII. You promise to respect genuine brethren, and to discountenance imposters, and all dissenters from the original plan of masonry.

IX. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the art.

X. You promise to pay homage to the Grand Master

for the time being, and to his officers when duly installed; and strictly to conform to every edict of the Grand Lodge, or general assembly of Masons, that is not subversive of the principles and ground-work of masonry.

XI. You admit, that it is not in the power of any man, or body of men, to make innovations in the body of masonry.

XII. You promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice, and to pay attention to all the duties of masonry, on convenient occasions.

XIII. You admit that no new Lodge shall be formed without permission of the Grand Lodge; and that no countenance be given to an irregular Lodge, or to any person clandestinely initiated therein, being contrary to the ancient charges of the order.

XIV. You admit that no person can be regularly made a Mason in, or admitted a member of, any regular Lodge, without previous notice, and due inquiry into his character.

XV. You agree that no visitors shall be received into your Lodge, without due examination, and producing proper vouchers of their having been initiated in a regular Lodge.

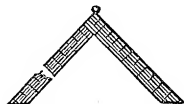
These are the regulations of free and accepted Masons.

Do you submit to these charges, and promise to support these regulations, as Masters have done in all ages before you?

The Master is to answer, *I do.*

The presiding officer then addresses him :

BROTHER A. B.:—In consequence of your cheerful conformity to the charges and regulations of the order, you are now to be installed Master of this* Lodge, in full confidence of your care, skill, and capacity to govern the same.



[The new Master is then regularly invested with the insignia of his office, and the furniture and implements of the Lodge.]

The various implements of the profession are emblematical of our conduct in life, and upon this occasion are carefully enumerated.

The *Holy Writings*, that great light in masonry, will guide you to all truth: it will direct your paths to the temple of happiness, and point out to you the whole duty of man.

The *Square* teaches us to regulate our actions by the rule and line, and harmonize our conduct by the principles of morality and virtue.

The *Compasses* teach us to limit our desires in every station; that, rising to eminence by merit, we may live respected and die regretted.

The *Rule* directs that we should punctually observe

* If the Lodge is installed for the first time, it is called "This new Lodge."

our duty; press forward in the path of virtue, and neither inclining to the right nor to the left, in all our actions have eternity in view.

The *Line* teaches the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct our steps to the path which leads to a glorious immortality.

The *Book of Constitutions* you are to search at all times. Cause it to be read in your Lodge, that none may pretend ignorance of the excellent precepts it enjoins.

You will also receive in charge the *By-laws* of your Lodge, which you are to see carefully and punctually executed.

The subordinate officers are then severally invested by the presiding officer, who delivers each of them a short charge as follows, viz:

The Senior Warden.



BROTHER C. D.: You are elected Senior Warden of this Lodge, and are now invested with the badge of your office.

The *level* demonstrates that we are descended from

the same stock, partake of the same nature, and share the same hope; and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are brethren; for he who is placed on the lowest spoke of fortune's wheel, may be entitled to our regard; because a time will come, and the wisest knows not how soon, when all distinctions but that of goodness shall cease, and death, the grand leveller of human greatness, reduce us to the same state.

Your regular attendance on our stated meetings, is essentially necessary. In the absence of the Master, you are to govern the Lodge; in his presence you are to assist him in the government of it. I firmly rely on your knowledge of masonry and attachment to the Lodge for the faithful discharge of the duties of this important trust.—*Look well to the West!*

The Junior Warden.



BROTHER E. F.:—You are elected Junior Warden of this Lodge, and are now invested with the badge of your office. To you, with such assistance as may be necessary, is entrusted the examination of visitors and the preparation of candidates.

The *plumb* admonishes us to walk uprightly in our several stations; to hold the scales of justice in equal poise; and to make our passions and prejudices coincide with the line of duty.

To you is committed the superintendence of the craft, during the hours of refreshment;—it is therefore indispensably necessary, that you should not only be temperate and discreet, in the indulgence of your own inclinations, but carefully observe that none of the craft be suffered to convert the purposes of refreshment into intemperance and excess.

Your regular and punctual attendance is particularly requested; and I have no doubt that you will faithfully execute the duty which you owe to your present appointment.—*Look well to the South!*

The Treasurer.



BROTHER G. H.:—You are elected Treasurer of this Lodge. It is your duty to receive all moneys from the hands of the Secretary, make due entries of the same, and pay them out by order of the Worshipful Master and the consent of the Lodge.

I trust your regard for the fraternity will prompt you to the faithful discharge of the duties of your office.

The Secretary.

BROTHER J. K.:—You are elected Secretary of this Lodge. It is your duty to observe all the proceedings of the Lodge; make a fair record of all things proper to be written; to receive all moneys paid to the Lodge, and pay them over to the Treasurer, and take his receipt for the same.

Your good inclination to masonry and this Lodge, I hope, will induce you to discharge the duties of your office with fidelity; and by so doing, you will merit the esteem and applause of your brethren.

Senior and Junior Deacons.

BROTHERS L. M. AND N. O.:—You are elected Deacons of this Lodge. It is your province to attend on the Master and Wardens, and to act as their proxies in the active duties of the Lodge; such as in the reception of candidates into the different degrees of masonry, and in the immediate practice of our rites. The *Square* and *Compasses*, as badges of your office, I entrust to your care, not doubting your vigilance and attention.

The Stewards.

BROTHERS P. Q. AND R. S.:—You are elected Stewards of this Lodge. The duties of your office are, to assist in the collection of dues and subscriptions; to keep an account of the Lodge expenses; and generally to assist the deacons and other officers in performing their duties.

Your regular and early attendance will afford the best proof of your zeal and attachment to the Lodge.

The Tyler.

BROTHER:—You are elected Tyler of this Lodge, and I invest you with the implement of your office. As the sword is placed in the hands of the Tyler, to enable him effectually to guard against the approach of cowans and eves-droppers, and suffer none to pass or repass but such as are duly qualified; so it should morally serve as a constant admonition to us, to set a guard at the entrance of our thoughts; to place a watch at the door of our lips; and to post a sentinel over our actions: thereby excluding every unqualified and unworthy thought, word and deed; and preserving consciences void of offence towards God and towards man.

Your early and punctual attendance will afford the best proof of your zeal for the institution.

CHARGE upon the Installation of the Master of a Lodge.

WORSHIPFUL MASTER—Being elected Master of this Lodge, you cannot be insensible of the obligations which devolve on you, as its head; nor of your responsibility for the faithful discharge of the important duties annexed to your station.

The honor, reputation, and usefulness of your Lodge, will materially depend on the skill and assiduity with which you manage its concerns; while the happiness of its members will be generally promoted, in proportion to the zeal and ability with which you propagate the genuine principles of our institution.

For a pattern of imitation, consider the great luminary of nature, which, rising in the *East*, regularly diffuses light and lustre to all within its circle. In like manner, it is your province to spread and communicate light and instruction to the brethren of your Lodge. Forcibly impress upon them the dignity and high importance of masonry, and seriously admonish them never to disgrace it.—Charge them to practice out of the Lodge, those duties which are taught in it; and by amiable, discreet, and virtuous conduct, to convince mankind of the goodness of the institution; so that, when any one is said to be a member of it, the world may know that he is one to whom the burthened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice, and whose heart is expanded by benevolence. In short, by a diligent observance of the By-laws of your Lodge, the

Constitutions of masonry, and, above all, the *Holy Scriptures*, which are given as a rule and guide to your faith and practice, you will be enabled to acquit yourself with honor and reputation, and lay up a *crown of rejoicing*, which shall continue when time shall be no more.

CHARGE to Senior and Junior Wardens.

BROTHER SENIOR AND JUNIOR WARDENS—You are too well acquainted with the principles of masonry to warrant any distrust that you will be found wanting in the discharge of your respective duties.—Suffice it to mention, that what you have seen praiseworthy in others, you should carefully imitate; and what in them may have appeared defective, you should in yourselves amend. You should be examples for good order and regularity; for it is only by a due regard to the laws in your own conduct, that you can expect obedience to them from others. You are assiduously to assist the Master in the discharge of his trust; diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the Master you will succeed to higher duties; your acquirements must therefore be such, as that the Craft may never suffer for want of proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the applause of your brethren, and the testimony of a good conscience.

BRETHREN OF ——— LODGE—Such is the nature of our Constitution, that as some must of necessity rule

and teach, so others must of course learn to submit and obey. Humility in both is an essential duty. The officers who are appointed to govern your Lodge, are sufficiently conversant with the rules of propriety, and the laws of the institution, to avoid exceeding the powers with which they are entrusted; and you are of too generous dispositions to envy their preferment. I therefore trust that you will have but one aim, to please each other, and unite in the grand design of being happy, and communicating happiness.

Finally, my brethren, as this association has been formed and perfected with so much unanimity and concord, in which we greatly rejoice, so may it long continue. May you long enjoy every satisfaction and delight which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct, as men, and as Masons. Within your peaceful walls, may your children's children celebrate with joy and gratitude, the transactions of this auspicious solemnity. And may *the tenets of our profession* be transmitted through your Lodge, pure and unimpaired, from generation to generation.

12. The Grand Marshal then proclaims the new Lodge in the following manner, viz:

In the name of the Most Worshipful Grand Lodge of the State of ———, I proclaim this new Lodge by the name of ——— Lodge, No. —, to be legally constituted, consecrated, and the officers thereof duly installed.

13. A piece of music is then performed.

14. Benediction.

The Grand Officers being seated, all but Master Masons are caused to retire.

A procession is then formed, and passes three times round the hall; and upon passing the Master, pays him due homage by the usual honors, in the different degrees.

While the procession is passing round, the following song is sung:

HAIL MASONRY divine!
Glory of ages shine;
Long may'st thou reign;
Where'er thy lodges stand,
May they have great command,
And always grace the land,
Thou Art divine;

Great fabrics still arise,
And grace the azure skies;
Great are thy schemes;
Thy noble orders are
Matchless, beyond compare;
No art with thee can share,
Thou Art divine.

Hiram, the Architect,
Did all the Craft direct
How they should build:

Sol'mon, great Israel's king,
Did mighty blessings bring,
And left us room to sing,
Hail, royal Art!

} Chorus
three times.

The Grand Master then directs the Grand Marshal to form the procession; when the Grand Lodge walk to their own hall, and both Lodges are closed in due form.

Section Third.

This section contains the ceremony observed on laying the foundation stones of public structures.

This ceremony is conducted by the M. W. Grand Master and his officers, assisted by such officers and members of subordinate Lodges, as can conveniently attend. The chief magistrate, and other civil officers of the place where the building is to be erected, also generally attend on the occasion.

At the time appointed, the Grand Lodge is convened in some suitable place. A band of martial music is provided, and the brethren appear in the insignia of the Order.

The Lodge is then opened by the Grand Master, and the rules for regulating the procession are read by the Grand Secretary. The Lodge is then adjourned; after which the procession sets out in *due form*, in the following order:

Procession at laying Foundation Stones.

Two Tylers with drawn Swords;

Tyler of the oldest Lodge with a drawn Sword;

Marshal.

Two Stewards of the oldest Lodge;
 Entered Apprentices;
 Fellow Crafts;
 Master Masons;
 Past Secretaries;
 Past Treasurers;
 Past Junior Wardens;
 Past Senior Wardens;
 Mark Masters;
 Past Masters;
 Royal Arch Masons;
 Select Masters;
 Knights Templars;
 Masters;
 Music;
 Grand Tyler with a drawn Sword;
 Grand Stewards with white Rods;
 A Past Master with a Golden Vessel containing Corn;
 Principal Architect with Square, Level and Plumb;
 Two Past Masters with Silver Vessels, one containing
 Wine, and the other Oil;
 Grand Secretary and Treasurer;
 The Five Orders;
 One large light borne by a Past Master;
 The Holy Bible, Square and Compasses, borne by a
 Master of a Lodge, supported by two Stewards
 on the right and left;
 Two large Lights, borne by two Past Masters;
 Grand Chaplain;

Clergy and Orator;

Grand Wardens;

Deputy Grand Master;

The Master of the oldest Lodge, carrying the Book of
Constitutions on a velvet cushion;

Grand Deacons with black Rods, on a line Seven
feet apart;

Grand Master;

Two Stewards with white rods;

Grand Sword Bearer with a drawn Sword.

A Triumphal Arch is usually erected at the place where the ceremony is to be performed. The procession passes through the arch; and the brethren repairing to their stands, the Grand Master and his officers take their places on a temporary platform, covered with carpet. The Grand Master commands silence. An Ode on Masonry is sung; after which, the necessary preparations are made for laying the stone, on which is engraved the year of masonry, the name and title of the Grand Master, &c., &c.

The stone is raised up by means of an engine erected for that purpose, and the Grand Chaplain or Orator repeats a short prayer.

The Grand Treasurer, then, by the Grand Master's command, places under the stone various sorts of coin and medals of the present age. Solemn music is introduced, and the stone is let down into its place.

The principal architect then presents the working tools to the Grand Master, who applies the *plumb*, *square*

and *level* to the stone, in their proper position, and pronounces it to be WELL FORMED, TRUE, and TRUSTY.

The golden and silver vessels are next brought to the table and delivered; the former to the Deputy Grand Master, and the latter to the Grand Wardens, who successively present them to the Grand Master; and he, according to ancient ceremony, pours the corn, the wine and the oil, which they contain, on the stone; saying—

“May the all-bounteous Author of Nature bless the inhabitants of this place with all the necessities, conveniences and comforts of this life; assist in the erection and completion of this building; protect the workmen against every accident, and long preserve this structure from decay; and grant to us all, a supply of the CORN of *nourishment*, the WINE of *refreshment*, and the OIL of *joy*!

“Amen. So mote it be.”

He then strikes the stone thrice with the mallet; and the *public grand honors are given*. The Grand Master then delivers over to the Architect the various implements of architecture, entrusting him with the superintendence and direction of the work; after which, he re-ascends the platform, and an oration suitable to the occasion is delivered.

A voluntary collection is made for the needy workmen; and the sum collected is placed upon the stone by the Grand Treasurer.

A suitable song in honor of masonry concludes the ceremony; after which, the procession returns to the place whence it set out, and the Lodge is closed in due form.

Section Fourth.

The fourth section contains the ceremony observed at the Dedication of Freemasons' Halls.

On the day appointed, the Grand Master and his officers, accompanied by the members of the Grand Lodge, meet in a convenient room near the place where the ceremony is to be performed, and open in *due and ample form*, in the third degree of masonry.

The Master of the Lodge, to which the Hall to be dedicated belongs, being present, addresses the Grand Master as follows :

MOST WORSHIPFUL—The brethren of ——— Lodge, being animated with a desire of promoting the honor and interest of the craft, have, at great pains and expense, erected a masonic Hall for their convenience and accommodation. They are now desirous that the same should be examined by the M. W. GRAND LODGE, and if it meet their approbation, that it should be solemnly dedicated to masonic purposes, agreeably to *ancient form*.

The Grand Master then directs the Grand Marshal to form the procession, when they move forward to the Hall to be dedicated. On entering, the music will continue while the procession marches three times round the Hall.

The carpet, or flooring, is then placed in the center; and the Grand Master having taken the chair, under a canopy of state, the Grand Officers, and the Masters and Wardens of the Lodge, repair to the places previously

prepared for their reception. The three Lights, and the Golden and Silver Pitchers, with the corn, wine and oil, are placed round the Lodge, at the head of which stands the Altar, with the Holy Bible open, and the Square and Compasses laid thereon, with the Charter, Book of Constitutions, and By-laws.

An Anthem is sung, and an Exordium on masonry given; after which, the Architect addresses the Grand Master, as follows:

MOST WORSHIPFUL—Having been entrusted with the superintendence and management of the workmen employed in the erection of this edifice; and having, according to the best of my ability, accomplished the task assigned me, I now return my thanks for the honor of this appointment, and beg leave to surrender up the implements which were committed to my care when the foundation of this fabric was laid; humbly hoping that the exertions which have been made on this occasion, will be crowned with your approbation, and that of the Most Worshipful Grand Lodge.

To which the Grand Master makes the following reply:

BROTHER ARCHITECT—The skill and fidelity displayed in the execution of the trust reposed in you at the commencement of this undertaking, have secured the approbation of the Grand Lodge; and they sincerely pray, that this edifice may continue a lasting monument of the taste, spirit, and liberality of its founders.

An Ode in honor of masonry is sung, accompanied with instrumental music.

The Deputy Grand Master then rises and says :

MOST WORSHIPFUL—The Hall in which we are now assembled, and the plan upon which it has been constructed, having met with your approbation, it is the desire of the fraternity that it should now be dedicated according to ancient form and usage.

Whereupon a procession is formed in the following order, viz :

Grand Sword Bearer ;

A Past Master with a Light ;

A Past Master with a Bible, Square, and Compasses,
on a velvet cushion ;

Two Past Masters each with a Light ;

Grand Secretary and Treasurer with Emblems ;

Junior Grand Warden with Pitcher of Corn ;

Senior Grand Warden with Pitcher of Wine ;

Deputy Grand Master with Pitcher of Oil ;

Grand Master ;

Two Stewards with Rods.

All the other brethren keep their places and assist in performing an Ode, which continues during the procession, excepting only at the intervals of dedication. The Carpet being uncovered, the first time passing round it the Grand Junior Warden presents the pitcher of Corn to the Grand Master, who pours it out upon the Lodge, at the same time pronouncing—

"In the name of the Great JEHOVAH, to whom be all honor and glory, I do solemnly dedicate this Hall to MASONRY."

The grand honors are given.

The second time passing round the Lodge, the Senior Grand Warden presents the pitcher of Wine to the Grand Master, who sprinkles it upon the Carpet, at the same time saying—

"In the name of the HOLY SAINTS JOHN, I do solemnly dedicate this Hall to VIRTUE."

The grand honors are twice given.

The third time passing round the Lodge, the Deputy Grand Master presents the Grand Master with the pitcher of Oil, who pours it upon the Carpet, saying—

"In the name of the whole Fraternity, I do solemnly dedicate this Hall to UNIVERSAL BENEVOLENCE."

The grand honors are thrice given.

A solemn Invocation is made to the Throne of Grace by the Grand Chaplain, and an Anthem sung; after which the Carpet is covered, and the Grand Master retires to his Chair.

An Oration is then delivered, and the ceremonies conclude with music. The Grand Lodge is then closed in due or ample form.

Section Fifth.

This section contains the ceremony observed at

Funerals, according to the ancient custom; together with the service used on such occasions.

No Mason can be interred with the formalities of the order, unless it be by his own special request, foreigners and sojourners excepted; nor unless he has been raised to the sublime degree of Master Mason; as no Fellow Craft or Entered Apprentice is entitled to funeral obsequies, nor to attend the masonic procession on such occasions.

All the brethren who walk in procession, should observe, as much as possible, an uniformity in their dress. Decent mourning around the left arm, with white gloves and aprons, are most suitable.

THE FUNERAL SERVICE.

The brethren being assembled at the Lodge-room, (or some other convenient place,) the presiding officer opens the Lodge in the third degree, with the usual forms; and having stated the purpose of the meeting, the service begins:

Master. "What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?"

Response. "Man walketh in a vain shadow; he heapeth up riches, and cannot tell who shall gather them."

Master. "When he dieth he shall carry nothing away; his glory shall not descend after him."

Response. "Naked he came into the world, and naked he must return."

Master. "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

The Master then taking the roll in his hand, says—

"Let us live and die like the righteous, and our last end shall be like his!"

The Brethren answer—"God is our God forever and ever; he will be our guide even unto death!"

The Master then records the name and age of the deceased upon the *roll*, and says—

"Almighty Father! in thy hands we leave, with humble submission, the soul of our deceased brother."

The brethren answer three times (giving grand honors):

"The will of God is accomplished! So be it."

The Master then deposits the *roll* in the *archives*, and repeats the following Prayer:

"Most glorious God! author of all good, and giver of all mercy, pour down thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection! May the present instance of mortality remind us of our approaching fate, and draw our attention toward thee, the only refuge in time of need; that when the awful moment shall arrive, when we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death; and after our departure hence in peace, and in thy favor, may we be received into thy everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life. Amen."

A procession is then formed, which moves to the house of the deceased, and thence to the place of interment.

Order of Procession at a Funeral.

	Tyler with a drawn sword;
	Stewards with white rods;
	Musicians, (if they are Masons, otherwise they precede the Tyler;)
	Master Masons;
Marshal;	Senior and Junior Deacons;
	Secretary and Treasurer;
	Senior and Junior Wardens;
	Mark Masters;
	Past Masters;
	Royal Arch Masons;
	Select Masters;
	Knights Templars;
	The Holy Writings on a cushion, covered with black cloth, carried by the oldest (or some suitable) member of the Lodge;
	The Master;
	Clergy;
The Body, with the	insignia placed thereon.

Pall Bearers.



Pall Bearers.

When the procession arrives at the church-yard, the members of the Lodge form a circle round the grave; and the clergyman and officers of the Lodge take their station at the head of the grave, and the mourners at the foot. The service is resumed, and the following Exhortation is given by the Master:

“BRETHREN—Here we view a striking instance of the uncertainty of life, and the vanity of all human pursuits. The last offices paid to the dead, are only useful as lectures to the living;—from them we are to derive instruction, and to consider every solemnity of this kind as a summons to prepare for our approaching dissolution.

“Notwithstanding the various mementos of mortality with which we daily meet; notwithstanding Death has established his empire over all the works of nature; yet, through some unaccountable infatuation, we forget that we are born to die; we go on from one design to another, add hope to hope, and lay our plans for the employment of many years, till we are suddenly alarmed with the approach of Death when we least expect him, and at an hour which we probably conclude to be the meridian of our existence.

“What are all the externals of majesty, the pride of wealth, or charms of beauty, when Nature has paid her just debt? Fix your eyes on the last scene, and view life stript of her ornaments and exposed in her natural meanness; you will then be convinced of the futility of those empty delusions. In the grave all

fallacies are detected, all ranks are leveled, and all distinctions are done away.

“When we view this narrow house, about to be occupied by the body of our deceased brother, we feel a momentary contraction of the heart, a mournful pre-sage that here, too, the evening of our days must soon be closed, and the tear of affection that trembles to-day upon another’s tomb must soon be transferred to ours. These become strong incentives to a well regulated life; and when the whispers of conscience plead in vain with our unsubdued passions, the grave, that universal monitor, informs us this must be our final destination.

“While we drop the sympathetic tear over the grave of our deceased friend, let charity incline us to throw a veil over his foibles, whatever they may have been, and not withhold from his memory the praise that his virtues may have claimed. Suffer the apologies of human nature to plead in his behalf. Perfection on earth has never been attained; the wisest, as well as the best of men, have erred.

“Let the present example excite our most serious thoughts, and strengthen our resolutions of amendment. As life is uncertain, and all earthly pursuits are vain, let us no longer postpone the all-important concern of preparing for eternity; but embrace the happy moment, while time and opportunity offer, to provide against the great change, when all the pleasures of this world shall cease to delight, and the reflections of a virtuous and holy life yield the only comfort and consolation. Thus

our expectations will not be frustrated, nor we hurried unprepared into the presence of an all-wise and powerful Judge, to whom the secrets of all hearts are known.

“Let us, while in this state of existence, support with propriety the character of our profession, advert to the nature of our solemn ties, and pursue with assiduity the sacred tenets of our order. Then, with becoming reverence, let us seek the favor of the ETERNAL GOD, so that when the awful moment of death arrives, be it soon or late, we may be enabled to prosecute our journey without dread or apprehension, to that far distant country, whence no traveller returns.”

The following invocations are then made by the Master:

Master. “May we be true and faithful, and may we live and die in love!”

Response. “So mote it be.”

Master. “May we profess what is good, and always act agreeably to our profession!”

Response. “So mote it be.”

Master. “May the Lord bless us and prosper us, and may all our good intentions be crowned with success!”

Response. “So mote it be.”

Master. “Glory be to God in the highest; on earth peace! good will towards men!”

Response. “So mote it be, now, from henceforth, and for evermore. Amen.

The apron is taken off from the coffin and handed to the Master—the coffin is deposited in the grave—and the Master says:

This Lamb skin, or white Apron, is an emblem of Innocence and the badge of a Mason, more ancient than the golden fleece or Roman eagle; and when worthily worn, more honorable than the star and garter. [*The Master then deposits it in the grave.*] This emblem I now deposit in the grave of our deceased Brother. By this we are reminded of the universal dominion of Death. The arm of friendship cannot oppose the King of Terrors, nor the charms of innocence elude his grasp. This grave, that coffin, this circle of mourning friends, remind us that we too are mortal: soon shall our bodies moulder to dust. Then how important for us that we should know that our REDEEMER liveth, and that he shall stand at the latter day upon the Earth. [*The Master, holding the evergreen in his hand, continues.*] This *evergreen* is an emblem of our faith in the immortality of the soul. By this we are reminded that we have an immortal part within us which shall survive the grave, and which shall never, never, never die. Though like our Brother, whose remains now lie before us, we shall soon be clothed in the habiliments of DEATH and be deposited in the silent tomb, yet through the mediation of a divine and ascended Saviour, we may confidently hope that our souls will bloom in Eternal Spring.

The brethren then move in procession round the place of interment, and severally drop the sprig of evergreen into the grave; after which, *the public grand honors are given.*

The Master then continues the ceremony at the grave, in the following words:

"FRIENDS AND FELLOW CITIZENS:—From time immemorial it has been the custom among the Fraternity of Free and Accepted Masons, at the request of a brother, to accompany his corpse to the place of interment, and there to deposit his remains with the usual formalities.

"In conformity to this usage, and at the special request of our deceased brother, whose memory we revere, and whose loss we now deplore, we have assembled in the character of Masons, to resign his body to the earth whence it came, and to offer up to his memory, before the world, the last tribute of our affection; thereby demonstrating the sincerity of our past esteem, and our steady attachment to the principles of the Order.

"The Great Creator having been pleased, out of his mercy, to remove our brother from the cares and troubles of a transitory existence, to a state of eternal duration, and thereby to weaken the chain by which we are united man to man; may we who survive him, anticipate our approaching fate, and be more strongly cemented in the ties of union and friendship; that, during

the short space allotted to our present existence, we may wisely and usefully employ our time; and, in the reciprocal intercourse of kind and friendly acts, mutually promote the welfare and happiness of each other.

“Unto the grave we resign the body of our deceased friend, there to remain until the general resurrection, in favorable expectation that his immortal soul may partake of joys which have been prepared for the righteous from the beginning of the world. And may Almighty God, of his infinite goodness, at the grand tribunal of unbiassed justice, extend his mercy towards him, and all of us, and crown our hope with everlasting bliss in the expanded realms of a boundless eternity! This we beg, for the honor of his name; to whom be glory, now and forever. Amen.” So mote it be.

The procession then returns in form to the place whence it set out, where the necessary duties are complied with, and the Lodge is closed in the third degree.

NOTE. *If the Grand Master attends, and presides at any ceremony, it is said to be performed in AMPLE FORM; if a subordinate officer in the Grand Lodge, in DUE FORM; if vested in the Master of a subordinate Lodge, in FORM.*

CHAPTER III.

MOST EXCELLENT MASTER'S DEGREE.

NONE but the meritorious and praiseworthy, none but those who, through diligence and industry, have progressed far toward perfection, and *passed the chair*, can be admitted to this degree of Masonry.

When the Temple of Jerusalem was finished, and the cap-stone celebrated with great joy, King Solomon admitted to this degree only those who had proved themselves worthy, by their virtue, skill, and inflexible fidelity to the Craft. The duties incumbent on a Most Excellent Master are such, that he should have a perfect knowledge of all the preceding degrees.

* * * * *

The following Psalm is read at opening :

"The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob : Selah. Lift up your heads, O ye gates : and be ye lift up, ye everlasting doors, and the King of Glory shall come in

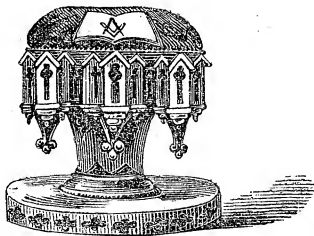
Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, he is the King of Glory. Selah.”—*Psalm xxiv.*

* * * * *

The following Psalm is here introduced during the ceremony of receiving a candidate:

“I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David.

“Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions’ sakes; I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good.”—*Psalm cxii.*



* * * * *

The following song is sung with solemn ceremony

MOST EXCELLENT MASTER'S SONG.

Andante Moderato.



ALL hail to the morn-ing, That bids us re-



ALL hail to the morn-ing, That bids us re-



joice ; The tem-ple's com-ple-ted, Ex - alt high each voice ;



joice ; The tem-ple's com-ple-ted, Ex - alt high each voice ;



Cres.

The cap-stone is finish'd, Our la - bor is o'er;

The capstone is finish'd, Our lab - or is o'er;

The sound of the ga-vel shall hail us no more.

The sound of the ga-vel shall hail us no more.

For.

To the Pow-er Al-migh-ty, who ev-er has gui - ded

To the Pow-er Al-migh-ty, who ev-er has gui - ded

The tribes of old Is - rael, ex - alt - ing their fame;

The tribes of old Is - rael, ex - alt - ing their fame;

To Him, who hath govern'd our hearts un - di-vided,

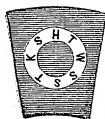
To Him, who hath govern'd our hearts un - di-vided,

Fortiss.

Let's send forth our voi-ces to praise his great Name.

Let's send forth our voi-ces to praise his great Name.

Companions, assemble
 On this joyful day ;
 The occasion is glorious,
 The key-stone to lay ;
 Fulfill'd is the promise,
 By the ANCIENT OF DAYS,
 To bring forth the cap-stone
 With shouting and praise.



* * * * *

There is no more occasion for level or plumb-line,
 For trowel or gavel, for compass or square :
 Our works are completed, the ark safely seated,
 And we shall be greeted as workmen most rare.

Now those who are worthy,
 Our toils who have shar'd,
 And prov'd themselves faithful,
 Shall meet their reward ;
 Their virtue and knowledge,
 Industry and skill,
 Have our approbation,
 Have gain'd our good will.

We ACCEPT and RECEIVE them, Most Excellent Masters,
 Invested with honors, and power to preside ;
 Among worthy craftsmen, wherever assembled,
 The knowledge of Masons to spread far and wide.

The following passages of Scripture are also introduced, accompanied with solemn ceremonies.

"Then said Solomon, The Lord hath said that he would dwell in the thick darkness. But I have built a house of habitation for thee, and a place for thy dwelling for ever.

"And the king turned his face, and blessed the whole congregation of Israel : and all the congregation of Israel stood. And he said, Blessed be the Lord God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying, Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build a house in, that my name might be there ; neither chose I any man to be a ruler over my people Israel : but I have chosen Jerusalem, that my name might be there ; and have chosen David to be over my people Israel.

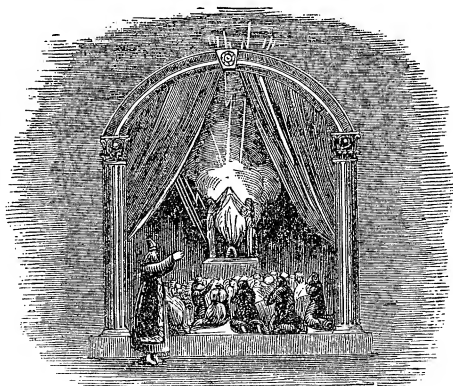
"Now it was in the heart of David my father to build a house for the name of the Lord God of Israel. But the Lord said to David my father, Forasmuch as it was in thy heart to build a house for my name, thou didst well in that it was in thy heart ; notwithstanding, thou shalt not build the house ; but thy son which shall come forth out of thy loins, he shall build the house for my name. The Lord therefore hath performed his word that he hath spoken ; for I am risen up in the room of David my father, and am set on the throne of Israel, as the Lord promised, and have built the house for the name of the Lord God of Israel. And in it I have put the ark, wherein is the covenant of the Lord, that he made with the children of Israel.

"And he stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands : (for Solomon had made a brazen scaffold of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court ; and upon it he stood, and KNEELED down upon his KNEES before all the congregation of Israel, and spread forth his hands toward heaven), and said,

"O Lord God of Israel, there is no God like thee in the heaven, nor in the earth ; which keepest covenant, and shewest mercy unto thy servants that walk before thee with all their hearts : thou which hast kept with thy servant David my father that which thou hast

promised him ; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day. Now, therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel ; yet so that thy children take heed to their way, to walk in my law, as thou hast walked before me. Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David. But, will God in very deed dwell with men on the earth ? Behold, heaven and the heaven of heavens cannot contain thee ; how much less this house which I have built ! Have respect, therefore, to the prayer of thy servant and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee ; that thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldst put thy name there ; to hearken unto the prayer which thy servant prayeth toward this place.

“Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place : hear thou from thy dwelling place, even from heaven ; and when thou hearest, forgive.



"Now when Solomon had made an end of praying, the FIRE came down from heaven, and consumed the burnt-offering and the sacrifices ; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house.

"And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshiped, and praised the Lord, saying, FOR HE IS GOOD ; FOR HIS MERCY ENDURETH FOREVER."—2 *Chronicles* vi, vii.

ALMIGHTY JEHOVAH !

Descend now and fill
This Lodge with thy glory,
Our hearts with good will !
Preside at our meetings,
Assist us to find
True pleasure in teaching
Good will to mankind.

* * * * *

Thy *wisdom* inspired the great institution,
Thy *strength* shall support it till nature expire ;
And when the creation shall fall into ruin,
Its *beauty* shall rise through the midst of the fire !

* * * * *

CHARGE TO A BROTHER WHO IS RECEIVED AND ACKNOWLEDGED AS A MOST EXCELLENT MASTER.

Brother :—Your admittance to this degree of Masonry, is a proof of the good opinion the brethren of this Lodge entertain of your Masonic abilities. Let this consideration induce you to be careful of forfeiting, by misconduct and inattention to our rules, that

esteem which has raised you to the rank you now possess.

It is one of your great duties, as a Most Excellent Master, to dispense light and truth to the uninformed Mason ; and I need not remind you of the impossibility of complying with this obligation without possessing an accurate acquaintance with the lectures of each degree.

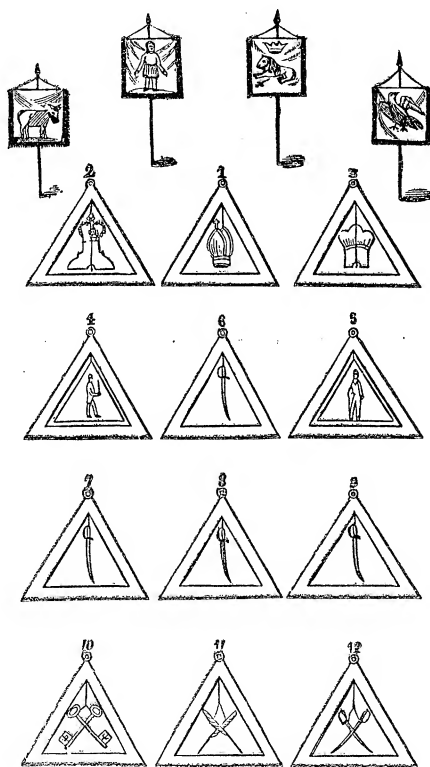
If you are not already completely conversant in all the degrees heretofore conferred on you, remember that an indulgence, prompted by a belief that you will apply yourself with double diligence to make yourself so, has induced the brethren to accept you.

Let it therefore be your unremitting study to acquire such a degree of knowledge and information, as shall enable you to discharge with propriety, the various duties incumbent on you, and to preserve unsullied the title now conferred upon you, of a **MOST EXCELLENT MASTER.**

The following Psalm is read at closing :

“The Lord is my shepherd ; I shall not want. He maketh me to lie down in green pastures : he leadeth me beside the still waters. He restoreth my soul : he leadeth me in the paths of righteousness for his name’s sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies ; thou anointest my head with oil ; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life ; and I will dwell in the house of the Lord forever.”—*Psalm xxiii.*

ROYAL ARCH.



CHAPTER IV.

ROYAL ARCH DEGREE.

THIS degree is more august, sublime and important, than all which precede it. It impresses on our minds a belief of the being and existence of the Supreme Grand High Priest of our salvation, who is without beginning of days or end of years; and forcibly reminds us of the reverence due his Holy Name.

In this degree is brought to light many essentials which are of importance to the craft, that were concealed in darkness for the space of four hundred and seventy years; and without a knowledge of which the masonic character cannot be complete.

Section First.

This section explains the mode of government in this degree; it designates the appellation, number and situation of the several officers, and points out the purpose and duty of their respective stations. The various colors of their banners are designated; and the morals to which they allude are introduced and explained.

* * * * *

The following exhortation is read at opening :

"Now we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us. For yourselves know how ye ought to follow us : for we behaved not ourselves disorderly among you ; neither did we eat any man's bread for naught ; but wrought with labor and travail night and day, that we might not be chargeable to any of you : not because we have not power, but to make ourselves an example unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busy bodies. Now them that are such we command and exhort, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well-doing. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother. Now the Lord of Peace himself give you peace always by all means. The Lord be with you all."

Section Second.

This section contains much valuable historical information, and exhibits to our view, in striking colors, that prosperity and happiness are ever the ultimate consequences of virtue and justice ; while disgrace and ruin invariably follow the practice of vice and immorality.

The following charges and passages of Scripture are here introduced during the ceremony of exaltation :

* * * * *

"I will bring the blind by a way they know not ; I will lead them in paths that they have not known ; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."—*Isaiah* xlii, 16.

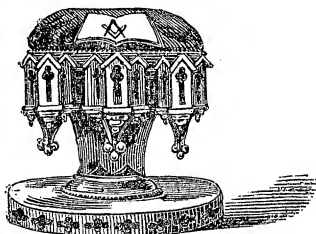
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PRAYER USED AT THE EXALTATION OF A ROYAL ARCH
MASON.

"O thou eternal and omnipotent JEHOVAH, the glorious and everlasting I AM ; permit us, thy frail, dependant and needy creatures, in the name of our *Most Excellent and Supreme High Priest*, to approach thy divine majesty. And do thou, who sittest *between the Cherubim*, incline thine ear to the voice of our praises, and of our supplication ; and vouchsafe to commune with us from off the *mercy seat*. We humbly adore and worship thy unspeakable perfections, and thy unbounded goodness and benevolence. We bless thee, that when man had sinned and fallen from his innocence and happiness, thou didst still leave unto him the powers of reasoning, and the capacity of improvement and of pleasure. We adore thee, that amidst the pains and calamities of our present state, so many means of refreshment and satisfaction are afforded us, while traveling the *rugged path of life*. And O, thou who didst aforetime appear unto thy servant Moses *in a flame of fire, out of the midst of a bush*, enkindle, we beseech thee, in each of our hearts, a flame of devotion to thee, of love to each other, and of benevolence and charity to all mankind. May the *veils* of ignorance and blindness be removed from the eyes of our understandings, that we may behold and adore thy mighty and wondrous works. May the *rod* and staff of thy grace and power continually support us, and defend us from the rage of all our enemies, and especially from the subtilty and malice of that old *serpent*, who with cruel vigilance seeketh our ruin. May the *leprosy* of sin be eradicated from our *bosoms* ; and may *Holiness to the Lord* be engraven upon all our thoughts, words and actions. May the *incense* of piety ascend con-

tinually unto thee, from off the *altar* of our hearts, and *burn day and night* as a sweet-smelling savor unto thee. May we daily *search* the records of *truth*, that we may be more and more instructed in our duty ; and may we share the blessedness of those who hear the *sacred word*, and *keep it*. And finally, O merciful Father, when we shall have passed through the outward *vails* of these earthly *courts* ; when the earthly house of this *tabernacle* shall be dissolved, may we be admitted into the *Holy of Holies* above, into the presence of the Grand Council of heaven, where the Supreme High Priest forever presides, forever reigns. Amen. So mote it be."

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"Now Moses kept the flock of Jethro his father-in-law, the priest of Midian ; and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush ; and he looked, and beheld the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

"And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither ;



* * * * put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God."—*Exodus* iii, 1-6.

* * * * *

"Zedekiah was one and twenty years old when he began to reign, and reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet, speaking from the mouth of the Lord. And he also rebelled against King Nebuchadnezzar: and stiffened his neck, and hardened his heart from turning unto the Lord God of Israel. Moreover, all of the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, because he had compassion on his people, and on his dwelling place: But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no

remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the king and of his princes; all these he brought to Babylon.

"And they burned the house of God, and brake down the wall of Jerusalem, and burned all the palaces thereof with fire, and destroyed all the goodly vessels thereof. * * * * And them that had escaped from the sword carried he away to Babylon: where they were servants to him and his sons until the reign of the kingdom of Persia."—*2 Chronicles xxxvi*, 11-20.

* * * * *

"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah. Who is there among you of all his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, which is in Jerusalem."—*Ezra i*, 1-3.

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"And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say unto me, What is his name? What shall I say unto them?"

"And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."—*Exodus iii*, 13, 14.

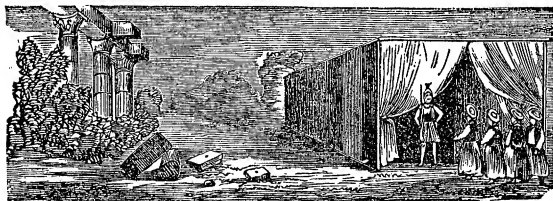
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brought very low : deliver me from my persecutors ; for they are stronger than I. Bring my soul out of prison, that I may praise thy name.”—*Psalm cxlii.*

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“Hear my prayer, O Lord, give ear to my supplications ; in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant, for in thy sight shall no man living be justified. For the enemy hath persecuted my soul ; he hath smitten my life down to the ground ; he hath made me to dwell in darkness. Therefore is my spirit overwhelmed within me ; my heart within me is desolate. Hear me speedily, O Lord ; my spirit faileth ; hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy loving kindness in the morning ; for in thee do I trust ; cause me to know the way wherein I should walk ; for I lift my soul unto thee. Teach me to do thy will ; for thou art my God ; bring my soul out of trouble, and of thy mercy cut off mine enemies, for I am thy servant.”—*Psalm cxliii.*

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“And Moses answered and said, But behold, they will not believe me, nor hearken unto my voice : for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand ? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent ; and Moses fled from before it. And the Lord said unto

Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand. That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

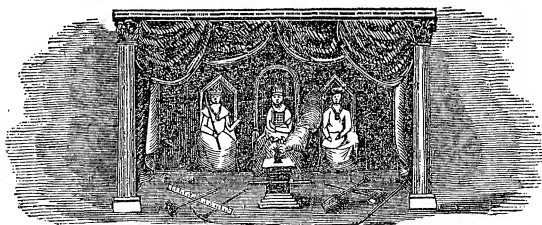
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"And the Lord said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom : and when he took it out, behold his hand was leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again ; and plucked it out of his bosom, and, behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken unto the voice of the first sign, that they will believe the voice of the latter sign."

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"And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take the water of the river, and pour it upon the dry land ; and the water which thou takest out of the river shall become blood upon the dry land."—*Exodus* iv, 9.

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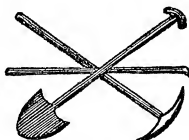


"In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying,

Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, Who is left among you that saw this house in her first glory ? and how do you see it now ? Is it not in your eyes in comparison of it as nothing ? Yet now be strong, O Zerubbabel, and be strong, O Joshua son of Josedech, the high priest ; and be strong all ye people of the land, and work ; for I am with you, according to the word which I covenanted with you when ye came out of Egypt, so my spirit remaineth among you : fear ye not. For thus saith the Lord of Hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land ; and I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory. The silver is mine, and the gold is mine. The glory of this latter house shall be greater than of the former, and in this place will I give peace.

“In that day will I take thee, O Jerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet ; for I have chosen thee.”—*Haggai* ii, 1-9-23.

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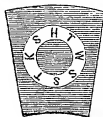


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“This is the word of the Lord unto Zerubbabel, saying, Not by might nor power, but by my spirit. Who art thou, O great mountain ? Before Zerubbabel thou shalt become a plain ; and he shall bring forth the headstone thereof with shouting, crying, Grace, grace unto it. Moreover, the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house ; his hands shall also finish it ; and thou shalt know that the

Lord of Hosts hath sent me unto you. For who hath despised the day of small things? For they shall rejoice, and shall see the plummet in the hand of Zerubbabel, with those seven."—*Zechariah* iv, 6-10.

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"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruin, and I will build it as in the days of old."—*Amos* ix, 11.

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"And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee."—*Deuteronomy* xxxi, 24-26.

"And thou shalt put the mercy seat above, upon the ark; and in the ark thou shalt put the testimony that I shall give thee."—*Exodus* xxv, 21.

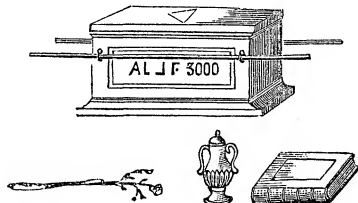
"And Moses said, this is the thing which the Lord commandeth, Fill an omer of the manna, to be kept for your generations, that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses

said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the testimony to be kept."—*Exodus* xvi, 32-34.

"And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token."—*Numbers* xvii, 10.

"For there was a tabernacle made; the first wherein was the candlestick, and the table, and the shew bread; which is called the Sanctuary. And after the vails, the tabernacle, which is called the Holiest of all; which had the golden censer, and the ark of the covenant, overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it, the cherubims of glory, shadowing the mercy seat; of which we cannot now speak particularly."—*Hebrews* ix, 2-5.

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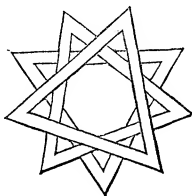
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"And God spake unto Moses, and said unto him, I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name JEHOVAH was I not known to them."—*Exodus* vi, 2, 3.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not

anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not."—*John i, 1-5.*

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The following remarks relative to King Solomon's Temple, cannot be uninteresting to a Royal Arch Mason :

This famous fabric was situated on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying angel, who was visible over the *threshing floor of Ornan the Jebusite*. It was begun in the fourth year of the reign of Solomon ; the third after the death of David ; four hundred and eighty years after the passage of the Red Sea, and on the second day of the month Zif, being the second month of the sacred year, which answers to the 21st of April, in the year of the world two thousand nine hundred and ninety-two ; and was carried on with such prodigious speed, that it was finished, in all its parts, in little more than seven years.

By the Masonic art, and the wise regulations of

Solomon, this famous edifice was erected without the sound of the axe, hammer, or any tool of iron ; for the stones were all hewed, squared and numbered, in the quarries of Zeradatha, where they were raised ; the timbers were felled and prepared in the forest of Lebanon, and conveyed by sea in floats to Joppa, and from thence by land to Jerusalem ; where the fabric was erected by the assistance of wooden instruments prepared for that purpose. And when the building was finished, its several parts fitted with such exact nicety, that it had more the appearance of being the handiwork of the Supreme Architect of the Universe, than of human hands.

In the year of the world 3029, King Solomon died, and was succeeded by his son Rehoboam. Soon after this, instigated and led on by Jeroboam, the son of Nebat, ten of the tribes revolted against Rehoboam and set up a separate kingdom, with Jeroboam at their head. In this manner were the tribes of Israel divided, and under two distinct governments for two hundred and fifty-four years. The ten revolted tribes became weak and degenerated ; their country was laid waste, and their government overthrown and extirpated by Salmanezer, King of Assyria. After a series of changes and events, Nebuchadnezzar, King of Babylon, having besieged Jerusalem and raised towers all round the city, so that, after defending it for the space of a year and a half, it was, in the eleventh year of the reign of Zedekiah, King of Judah, surrendered and delivered at midnight to the

officers of Nebuchadnezzar, who sacked and destroyed the Temple, and took away all the holy vessels, together with those two famous brazen pillars; and the remnant of the people that escaped the sword, carried he away captives to Babylon, where they remained servants to him and his successors until the reign of Cyrus, King of Persia. Cyrus, in the first year of his reign, being directed by that divine power which invisibly led him to the throne of Persia, issued his famous edict for the liberation of the Hebrew captives, with permission that they should return to their native country and rebuild the city and *house of the Lord*. Accordingly, the principal people of the tribes of Judah and Benjamin, with the priests and Levites, immediately departed for Jerusalem and commenced the great and glorious work.

CHARGE TO A NEWLY EXALTED COMPANION.

Worthy Companion:—By the consent and assistance of the members of this Chapter, you are now exalted to the sublime and honorable degree of Royal Arch Mason. The rites and mysteries developed in this degree have been handed down through a chosen few, unchanged by time, and uncontrolled by prejudice; and we expect and trust they will be regarded by you with the same veneration, and transmitted with the same scrupulous purity, to your successors.

No one can reflect on the ceremonies of gaining admission into this place, without being forcibly struck

with the important lessons which they teach. Here we are necessarily led to contemplate, with gratitude and admiration, the sacred Source whence all earthly comforts flow. Here we find additional inducements to continue steadfast and immovable in the discharge of our respective duties ; and here we are bound by the most solemn ties, to promote each other's welfare and correct each other's failing by advice, admonition and reproof. As it is our earnest desire, and a duty we owe to our companions of this Order, that the admission of every candidate into this Chapter should be attended by the approbation of the most scrutinizing eye, we hope always to possess the satisfaction of finding none among us but such as will promote, to the utmost of their power, the great end of our institution. By paying due attention to this determination, we expect you will never recommend any candidate to this Chapter whose abilities and knowledge of the preceding degrees you cannot freely vouch for, and whom you do not firmly and confidently believe will fully conform to the principles of our Order, and fulfill the obligations of a Royal Arch Mason. While such are our members, we may expect to be united in one object, without lukewarmness, inattention or neglect ; but zeal, fidelity and affection will be the distinguishing characteristics of our society ; and that satisfaction, harmony and peace may be enjoyed at our meetings which no other society can afford.

CLOSING PRAYER.

By the *wisdom* of the Supreme High Priest, may we be directed ; by his *strength* may we be enabled ; and by the *beauty* of virtue may we be incited, to perform the obligations here enjoined on us ; to keep inviolably the mysteries here unfolded to us ; and invariably to practice all those duties out of the Chapter which are inculcated in it. Amen.

Response—So mote it be.

CHAPTER V.

ORDER OF HIGH PRIESTHOOD.

THIS order appertains to the office of High Priest of a Royal Arch Chapter, and no one can be legally entitled to receive it, until he has been duly elected to preside as High Priest in a regular Chapter of Royal Arch Masons. This order cannot be conferred unless at least three duly qualified High Priests are present. Whenever the ceremony is performed in due and ample form, the assistance of at least nine High Priests, who have received it, is requisite.

Though the High Priest of every regular Royal Arch Chapter, having himself been duly qualified, can confer the order, under the preceding limitation as to number, yet it is desirable, when circumstances will permit, that it should be conferred by the Grand High Priest of the Grand Royal Arch Chapter, or such Present or Past High Priest as he may designate for that purpose. A convention, notified to meet at the time

of any convocation of the Grand Chapter, will afford the best opportunity of conferring this important and exalted degree of masonry with appropriate solemnity. Whenever it is conferred, the following directions are to be observed:—

A candidate desirous of receiving the order of High Priesthood, makes a written request to his predecessor in office, or, when it can be done, to the Grand High Priest, respectfully requesting that a convention of High Priests may be called for the purpose of conferring on him the order. When the convention meets and is duly organized, a certificate of the due election of the candidate to the office of High Priest, must be produced. This certificate is signed by his predecessor in office, attested by the Secretary of the Chapter. On examination of this certificate, the qualifications of the candidate are ascertained. The solemn ceremonies of conferring the order upon him, then ensue. When ended, the presiding officer directs the Secretary of the convention to make a record of the proceedings and return it to the Secretary of the Grand Chapter, to be by him laid before the Grand High Priest for the information of all whom it may concern. The convention of High Priests is then dissolved in due form.

It is the duty of every Companion, as soon after his election to the office of High Priest as is consistent with his personal convenience, to apply for admission to the order of High Priesthood, that he may be fully qualified properly to govern his Chapter.

The following passages of Scripture are made use of during the ceremonies appertaining to this order :

“And they took Lot, Abram’s brother’s son, who dwelt in Sodom, and his goods, and departed. And there came one that had escaped, and told Abram, the Hebrew ; for he dwelt in the plain of Mamre the Amorite, brother of Eschol, and brother of Aner : and these were confederate with Abram.

“And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him after his return from the slaughter of Chederlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king’s dale.

“And Melchisedek, king of Salem, brought forth bread and wine : and he was the priest of the Most High God. And he blessed him, and said, Blessed be Abram of the Most High God, who hath delivered thine enemies into thy hand. And he gave him tithes of all. And the king of Sodom said to Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lifted up mine hand to the Lord, the Most High God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take anything that is thine, lest thou shouldst say, I have made Abram rich ; save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eschol, and Mamre : let them take their portion.”—*Genesis* xiv, 12–24.

“For this Melchisedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings,

and blessed him : to whom also Abraham gave a tenth part of all : first being by interpretation King of Righteousness, and after that also King of Salem, which is, King of Peace : without father, without mother, without descent, having neither beginning of days nor end of life ; but made like unto the Son of God ; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily, they that are the sons of Levi, who receive the office of priesthood, have a commandment to take tithes of the people, according to the law, that is, of their brethren, though they come out of the loins of Abraham.

“ For he testifieth, Thou art a priest forever after the order of Melchisedek.

“ And inasmuch as not without an oath he was made priest (for those priests [under the Levitical law] were made without an oath ; but this with an oath by him that said unto him. The Lord sware and will not repent, Thou art a priest forever, after the order of Melchisedek).”—*Heb.* vii, 1-6, 17, 20-1.

“ And the Lord spake unto Moses, saying, Speak unto Aaron, and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee ; and keep thee ; the Lord make his face to shine upon thee and be gracious unto thee ; the Lord lift up his countenance upon thee and give thee peace.”

CHAPTER VI.

CEREMONIES AND CHARGES UPON CONSTITUTING AND
DEDICATING A ROYAL ARCH CHAPTER, AND INSTALL-
ING ITS OFFICERS.

1. THE Grand Officers will meet at a convenient place, and open.

2. The subordinate Chapter will meet in the outer courts of their Hall, and form an avenue for the reception of the Grand Officers.

3. When formed, they will despatch a committee to the place where the Grand Officers are assembled to inform the Grand Marshal that the Chapter is prepared to receive them ;—the Grand Marshal will announce the committee, and introduce them to the Grand Officers.

4. The Grand Officers will move in procession, conducted by the committee, to the Hall of the Chapter, in the following order :

Grand Tyler,
Two Grand Stewards :
Representatives of Subordinate Chapters, according to
seniority, by threes triangular ;
Three Great Lights ;
Orator, Chaplain, and other clergy ;
Grand Secretary, Grand Treasurer, and Grand
Royal Arch Captain ;
Grand P. Sojourner, Grand Captain of the Host, and
Deputy Grand High Priest ;

Grand Scribe, Grand King, and Grand High Priest;
(Grand Marshal, on the left of the procession.)

N. B. The Grand Captain of the Host, Grand Principal Sojourner, and Grand Royal Arch Captain, are appointed *pro tempore*.

When the Grand High Priest enters, the Grand Honors are given.

5. The Grand Secretary will then call over the names of the officers elect; and the Grand High Priest will ask whether they accept their respective offices. If they answer in the affirmative, he then asks the members whether they remain satisfied with their choice. If they answer in the affirmative, he directs their officers to approach the sacred volume, and become qualified for Installation, agreeably to the 4th section of the 4th article of the General Grand Royal Arch Constitution.

6. The Grand Marshal will then form the whole in procession, and they will march through the *veils* into the inner apartment, where they will surround the altar, which is previously prepared in *ample form* for the occasion.

7. All present will kneel, and the following prayer will be recited:

PRAYER.

Almighty and Supreme High Priest of heaven and earth! Who is there in heaven but thee! and who upon earth can stand in competition with thee! Thy

OMNISCIENT MIND brings all things in review, past, present, and to come; thine OMNIPOTENT ARM directs the movements of the vast creation; thine OMNIPRESENT EYE pervades the secret recesses of every heart; thy boundless beneficence supplies us with every comfort and enjoyment; and thine unspeakable perfections and glory surpass the understanding of the children of men! Our Father, who art in heaven, we invoke thy benediction upon the purposes of our present assembly. Let this Chapter be established to thine honor: let its officers be endowed with wisdom to discern, and fidelity to pursue, its true interests; let its members be ever mindful of the duty they owe to their God, the obedience they owe to their superiors, the love they owe to their equals, and the good will they owe to all mankind. Let this Chapter be consecrated to thy glory, and its members ever exemplify their love to God by their beneficence to man.

“Glory be to God on high.” Amen.

Response, “So mote it be.”

Officers are then qualified in due form.

All the Companions, except High Priests and Past High Priests, are then desired to withdraw, while the new High Priest is solemnly bound to the performance of his duties; and after the performance of other necessary ceremonies, not proper to be written, they are permitted to return.

8. The whole then repair to their appropriate stations, when the Grand Marshal will form a general procession in the following order :

Captain of the Host ;
 Three Royal Arch Stewards, with rods ;
 Tyler of a Blue Lodge ;
 Entered Apprentices ;
 Fellow Crafts ;
 Master Masons ;

Stewards of Lodges, having Jewels ;
 Deacons, having Jewels ;
 Secretaries, having Jewels ;
 Treasurers, having Jewels ;
 Wardens, having Jewels ;
 Mark Master Masons ;
 Most Excellent Masters ;
 Royal Arch Masons, by three ;
 Royal Masters, by three ;
 Select Masters, by three ;
 Orders of Knighthood ;

Tyler of the new Chapter ;
 Members of the new Chapter, by three ;
 Three Masters of Veils ;

Secretary, Treasurer, Royal Arch Captain, and

Principal Sojourner carrying the Ark ;

A Companion, carrying the Pot of Incense ;

Two Companions carrying Lights ;

Scribe, High Priest, and King ;

Grand Chapter, as before prescribed.

On arriving at the church or house where the services

are to be performed, they halt, open to the right and left, and face inward, while the Grand Officers and others in succession pass through and enter the house.

9. The officers and members of the new Chapter, and also of the Grand Chapter, being seated, the Grand Marshal proclaims silence, and the ceremonies commence.

10. An Anthem or Ode is to be performed.

11. An Oration or Address is to be delivered.

12. An Ode or piece of Music.

*[13. The Deputy Grand High Priest then rises and informs the Grand High Priest, that "a number of Companions, duly instructed in the sublime mysteries, being desirous of promoting the honor, and propagating the principles of the Art, have applied to the Grand Chapter for a warrant to constitute a new Chapter of Royal Arch Masons, which having been obtained, they are now assembled for the purpose of being constituted, and having their officers installed in due and ancient form."]

[14. The Grand Marshal will then form the officers and members of the new Chapter in front of the Grand Officers; after which, the Grand High Priest directs the Grand Secretary to read the Warrant.]

* NOTE. Those paragraphs which are inclosed within brackets, apply exclusively to cases when new Chapters are constituted, and their officers installed for the first time. The rest apply equally to such cases, as well as to annual Installations.

[15. The Grand High Priest then rises and says, "By virtue of the high powers in me vested, I do form you, my respected Companions, into a regular Chapter of Royal Arch Masons. From henceforth you are authorized and empowered to open and hold a Lodge of Mark Masters, Past Masters, and Most Excellent Masters, and a Chapter of Royal Arch Masons; and to do and perform all such things as thereunto may appertain: conforming; in all your doings, to the General Grand Royal Arch Constitution, and the general regulations of the State Grand Chapter. And may the God of your fathers be with you, guide and direct you in all your doings."]

16. The furniture, clothing, jewels, implements, utensils, &c., belonging to the Chapter, (having been previously placed in the center, in front of the Grand Officers, covered,) are now uncovered and the new Chapter is dedicated in due and ancient form.

17. The dedication then follows, the Grand Chaplain saying,

"To our Most Excellent Patron ZERUBBABEL, we solemnly dedicate this Chapter. May the blessing of our Heavenly High Priest descend and rest upon its members, and may their felicity be immortal.

"Glory be to God on high."

[Response by the Companions.]

"As it was in the beginning, is now, and ever shall be; world without end. Amen. So mote it be."

18. The Grand Marshal then says, "I am directed to proclaim, and I do hereby proclaim this Chapter, by the name of ——— Chapter, duly consecrated, constituted and dedicated. This," &c. &c. date.

19. An Ode.

INSTALLATION.

20. The Deputy Grand High Priest will then present the first officer of the new Chapter to the Grand High Priest, saying :

MOST EXCELLENT GRAND HIGH PRIEST :—I present you my worthy Companion ———, nominated in the warrant, to be installed High Priest of this [new] Chapter. I find him to be skillful in the royal art, and attentive to the moral precepts of our forefathers, and have therefore no doubt but he will discharge the duties of his office with fidelity.

The Grand High Priest addresses him as follows :

MOST EXCELLENT :—I feel much satisfaction in performing my duty on the present occasion, by installing you into the office of High Priest of this [new] Chapter. It is an office highly honorable to all those who diligently perform the important duties annexed to it. Your reputed Masonic knowledge, however, precludes the necessity of a particular enumeration of those duties. I shall therefore only observe, that by a frequent recurrence to the Constitution and General Regulations and constant practice of the several sublime lectures and charges, you will be best able to fulfill them ; and

I am confident that the Companions who are chosen to preside with you, will give strength to your endeavors, and support to your exertions.

I shall now propose certain questions to you, relative to the duties of your office, and to which I must request your unequivocal answer.

1. Do you solemnly promise that you will use your endeavors to correct the vices, purify the morals, and promote the happiness of those of your Companions who have attained this sublime degree?

2. That you will never suffer your Chapter to be opened, unless there be present nine regular Royal Arch Masons?

3. That you will never suffer either more or less than three brethren to be exalted in your Chapter at one and the same time?

4. That you will not exalt any one to this degree who has not shown a charitable and humane disposition; or who has not made a considerable proficiency in the foregoing degrees?

5. That you will promote the general good of our Order, and, on all proper occasions, be ready to give and receive instructions, and particularly from the General and State Grand Officers?

6. That, to the utmost of your power, you will preserve the solemnities of our ceremonies, and behave, in open Chapter, with the most profound respect and reverence, as an example to your Companions?

7. That you will not acknowledge or have intercourse

with any Chapter that does not work under a constitutional warrant or dispensation?

8. That you will not admit any visiter into your Chapter, who has not been exalted in a Chapter legally constituted, without his being first formally healed?

9. That you will observe and support such by-laws as may be made by your Chapter, in conformity to the General Grand Royal Arch Constitution, and the General Regulations of the Grand Chapter?

10. That you will pay respect and due obedience to the instructions of the General and State Grand Officers, particularly relating to the several Lectures and Charges, and will resign the chair to them, severally, when they may visit your Chapter?

11. That you will support and observe the General Grand Royal Arch Constitution, and the General Regulations of the Grand Royal Arch Chapter, under whose authority you act?

Do you submit to all these things, and do you promise to observe and practice them faithfully?

These questions being answered in the affirmative, the Companions all kneel in due form, and the Grand High Priest or Grand Chaplain repeats the following, or some other suitable prayer:

“Most holy and glorious Lord God, the Great High Priest of Heaven and Earth:—

“We approach thee with reverence and implore thy blessing on the Companion appointed to preside over

this new assembly, and now prostrate before thee; fill his heart with thy fear, that his tongue and actions may promote thy glory. Make him steadfast in thy service; grant him firmness of mind; animate his heart, and strengthen his endeavors; may he teach thy judgments and thy laws; and may the incense he shall put before thee, upon thine altar, prove an acceptable sacrifice unto thee. Bless him, O Lord, and bless the work of his hands. Accept us in mercy; hear thou from Heaven thy dwelling-place, and forgive our transgressions.

“Glory be to God the Father; as it was in the beginning,” &c.

Response. “So mote it be.”

21. The Grand High Priest will then cause the High Priest elect to be invested with his clothing, badges, &c.; after which he will address him as follows, viz:

MOST EXCELLENT—In consequence of your cheerful acquiescence with the charges which you have heard recited, you are qualified for installation as the High Priest of this Royal Arch Chapter; and it is incumbent upon me, on this occasion, to point out some of the particulars appertaining to your office, duty and dignity.

All legally constituted bodies of Royal Arch Masons, are called Chapters; as regular bodies of Masons of the preceding degrees are called Lodges. Every Chapter

ought to assemble for work at least once in three months; and must consist of a High Priest, King, Scribe, Captain of the Host, Principal Sojourner, Royal Arch Captain, three Grand Masters of the Veils, Treasurer, Secretary, and as many members as may be found convenient for working to advantage.

The officers of the Chapter officiate in the Lodges, holden for conferring the preparatory degrees, according to rank, as follows, viz:

The High Priest, as Master;
The King, as Senior Warden;
The Scribe, as Junior Warden;
The Captain of the Host, as Marshal or Master of Ceremonies;
The Principal Sojourner, as Senior Deacon;
The Royal Arch Captain, as Junior Deacon;
The Master of the first Veil, as Junior Overseer;
The Master of the second Veil, as Senior Overseer;
The Master of the third Veil, as Master Overseer;
The Treasurer, Secretary, Chaplain, Stewards, and Tyler, as officers of corresponding rank.

The High Priest of every Chapter has it in special charge, to see that the by-laws of his Chapter, as well as the General Grand Royal Arch Constitution, and all the regulations of the Grand Chapter, are duly observed:—that all the officers of his Chapter perform the duties of their respective offices faithfully, and are

examples of diligence and industry to their Companions; that true and accurate records of all the proceedings of the Chapter are kept by the Secretary;—that the Treasurer keep and render exact and just accounts of all the moneys and other property belonging to the Chapter; that the regular returns be made annually to the Grand Chapter; and that the annual dues to the Grand Chapter be regularly and punctually paid. He has the right and authority of calling his Chapter together at pleasure, upon any emergency or occurrence, which in his judgment may require their meeting. It is his privilege and duty, together with the King and Scribe, to attend the meetings of the Grand Chapter, either in person or by proxy; and the well-being of the institution requires that this duty on no occasion be omitted.

The office of High Priest is a station highly honorable to those who diligently perform the important duties annexed to it. By a frequent recurrence to the Constitution and General Regulations, and a constant practice of the several sublime Lectures and Charges, you will be best enabled to fulfil those duties; and I am confident that the Companions who are chosen to preside with you, will give strength to your endeavors, and support to your exertions.

Let the *Mitre*, with which you are invested, remind you of the dignity of the office you sustain, and its inscription impress upon your mind a sense of your dependence upon God; that perfection is not given

unto man upon earth, and that perfect holiness belongeth alone unto the Lord.

The *Breast-plate*, with which you are decorated, in imitation of that upon which were engraven the names of the twelve tribes, and worn by the High Priests of Israel, is to teach you that you are always to bear in mind your responsibility to the laws and ordinances of the institution, and that the honor and interests of your Chapter and its members should be always near your heart.

The *various colors* of the *Robes* you wear, are emblematical of every grace and virtue which can adorn and beautify the human mind; each of which will be briefly illustrated in the course of the charges to be delivered to your subordinate officers.

You will now take charge of your officers, standing upon their right, and present them severally in succession to the Deputy Grand High Priest, by whom they will be presented to me for installation.

22. The High Priest of the Chapter will then present his second officer to the Deputy Grand High Priest, who will present him to the Grand High Priest in the words of the Constitution. The Grand High Priest will then ask him whether he has attended to the ancient charges and regulations before recited to his superior officer: if he answers in the affirmative, he is asked whether he fully and freely assents to the same: if he answers in the affirmative, the Grand High Priest

directs his Deputy to invest him with the clothing, &c and then addresses him as follows, viz :

CHARGE TO THE SECOND OFFICER, OR KING.

EXCELLENT COMPANION—The important station to which you are elected in this Chapter, requires from you exemplary conduct; its duties demand your most assiduous attention; you are to second and support your chief in all the requirements of his office; and should casualties at any time prevent his attendance, you are to succeed him in the performance of his duties.

Your badge (*the Level surmounted by a crown,*) should remind you, that although you are the representative of a king, and exalted by office above your Companions, yet that you remain upon a level with them, as respects your duty to God, to your neighbor and to yourself; that you are equally bound with them to be obedient to the laws and ordinances of the Institution, to be charitable, humane and just, and to seek every occasion of doing good.

Your office teaches a striking lesson of humility. The institutions of political society teach us to consider the king as the chief of created beings, and that the first duty of his subjects is to obey his mandates; but the institutions of our sublime degrees, by placing the King in a situation subordinate to the High Priest, teaches us that our duty to God is paramount to all other duties, and should ever claim the priority of our obedience to man; and that however strongly we may

be bound to obey the laws of civil society, yet that those laws, to be just, should never intermeddle with matters of conscience, nor dictate articles of faith.

The *Scarlet Robe*, an emblem of imperial dignity, should remind you of the paternal concern you should ever feel for the welfare of your Chapter, and the *fervency* and *zeal* with which you should endeavor to promote its prosperity.

In presenting to you the Crown, which is an emblem of royalty, I would remind you, that to reign sovereign in the hearts and affections of men, must be far more grateful to a generous and benevolent mind, than to rule over their lives and fortunes; and that to enable you to enjoy this pre-eminence with honor and satisfaction, you must subject your own passions and prejudices to the dominion of reason and charity.

You are entitled to the second seat in the council of your Companions. Let the bright example of your illustrious predecessor in the Grand Council at Jerusalem, stimulate you to the faithful discharge of your duties; and when the King of kings shall summon you into his immediate presence, from his hand may you receive a *crown of glory*, which shall never fade away.

23. The king will then retire to the line of officers, and the Scribe will be presented in the manner before mentioned. After his investiture, the Grand High Priest will address him as follows, viz:

CHARGE TO THE THIRD OFFICER, OR SCRIBE.

EXCELLENT COMPANION—The office of Scribe, to which you are elected, is very important and respectable. In the absence of your superior officers, you are bound to succeed them, and to perform their duties. The purposes of the institution ought never to suffer for want of intelligence in its proper officers; you will therefore perceive the necessity there is of your possessing such qualifications as will enable you to accomplish those duties which are incumbent upon you, in your appropriate station, as well as those which may occasionally devolve on you, by the absence of your superiors.

The *Purple Robe*, with which you are invested, is an emblem of *union*, and is calculated to remind you that the harmony and unanimity of the Chapter should be your constant aim; and to this end you are studiously to avoid all occasions of giving offence, or countenancing any thing that may create divisions or dissensions. You are, by all means in your power, to endeavor to establish a permanent union and good understanding among all orders and degrees of masonry; and, as the glorious sun, at its meridian height, dispels the mist and clouds which obscure the horizon, so may your exertions tend to dissipate the gloom of jealousy and discord, whenever they may appear.

Your badge (*a Plumb-rule surmounted by the Turban*,) is an emblem of rectitude and vigilance; and while you

stand as a watchman upon the tower, to guard your Companions against the approach of those enemies of human felicity, *intemperance* and *excess*, let this faithful monitor ever remind you to walk uprightly in your station; admonishing and animating your Companions to fidelity and industry while at labor, and to temperance and moderation while at refreshment. And when the Great Watchman of Israel, whose eye never slumbers nor sleeps, shall relieve you from your post on earth, may he permit you in heaven to participate in that food and refreshment which is

“Such as the saints in glory love
And such as angels eat.”

24. The Scribe will then retire to the line of officers, and the next officer be presented as before.

CHARGE TO THE FOURTH OFFICER, OR CAPTAIN OF THE
HOST.

COMPANION—The office with which you are entrusted is of high importance, and demands your most zealous consideration. The preservation of the most essential traits of our ancient customs, usages and landmarks, are within your province; and it is indispensably necessary, that the part assigned to you, in the immediate practice of our rites and ceremonies should be perfectly understood and correctly administered.

Your office corresponds with that of Marshal, or Master of Ceremonies. You are to superintend all

processions of your Chapter, when moving as a distinct body, either in public or private; and as the world can only judge of our private discipline by our public deportment, you will be careful that the utmost order and decorum be observed on all such occasions. You will ever be attentive to the commands of your chief, and always near at hand to see them duly executed. I invest you with the badge of your office, and presume that you will give to your duties all that study and attention which their importance demands.

25. He will then retire to the line of officers, and the next officer will be presented.

CHARGE TO THE FIFTH OFFICER, OR PRINCIPAL SO-JOURNER.

COMPANION—The office confided to you, though subordinate in degree, is equal in importance to any in the Chapter, that of your chief alone excepted. Your office corresponds with that of *senior deacon* in the preparatory degrees. Among the duties required of you, the preparation and introduction of candidates are not the least. As in our intercourse with the world experience teaches that first impressions are often the most durable and the most difficult to eradicate, so it is of great importance in all cases, that those impressions should be correct and just: hence it is essential that the officer, who brings the blind by a way that they knew not, and leads them in paths that they have not

known, should always be well qualified to make darkness light before them, and crooked things straight.

Your *robe of office* is an emblem of humility, and teaches that in the prosecution of a laudable undertaking we should never decline taking any part that may be assigned us, although it may be the most difficult or dangerous.

The *rose-colored tessellated Border*, adorning your robe, is an emblem of ardor and perseverance, and signifies that when we have engaged in a virtuous course, notwithstanding all the impediments, hardships and trials we may be destined to encounter, we should endure them all with fortitude, and ardently persevere unto the end; resting assured of receiving, at the termination of our labors, a noble and glorious reward. Your past exertions will be considered as a pledge of your future assiduity in the faithful discharge of your duties.

26. He will then retire to the line of officers, and the next officer is presented.

CHARGE TO THE SIXTH OFFICER, OR ROYAL ARCH CAPTAIN.

COMPANION—The well-known duties of your station require but little elucidation. Your office in the preparatory degrees corresponds with that of *junior deacon*. It is your province, conjointly with the Captain of the Host, to attend the examination of all visitors, and to take care that none are permitted to enter the Chapter

but such as have *travelled the rugged path* of trial, and evinced their title to our favor and friendship. You will be attentive to obey the commands of the Captain of the Host, during the *introduction of strangers among* the workmen: and should they be permitted to pass your post, they may by him be introduced into the presence of the Grand Council.

The *White Banner* entrusted to your care, is emblematical of that purity of heart and rectitude of conduct which ought to actuate all those who pass the white veil of the sanctuary. I give it to you strictly in charge, never to suffer any one to pass your post without the *signet of truth*.

I present you the badge of your office, in expectation of your performing your duties with intelligence, assiduity, and propriety.

27. He then retires, and the Three Grand Masters of the Veils are presented together.

CHARGE TO THE MASTER OF THE THIRD VEIL.

COMPANION—I present you with the *Scarlet Banner*, which is the ensign of your office, and with a sword to protect and defend the same. The rich and beautiful color of your banner is emblematical of *fervency and zeal*; it is the appropriate color of the Royal Arch degree: it admonishes us, that we should be fervent in the exercise of our devotions to God; and zealous in **our** endeavors to promote the happiness of man.

CHARGE TO THE MASTER OF THE SECOND VEIL.

COMPANION—I invest you with the *Purple Banner*, which is the ensign of your office, and arm you with a sword to enable you to maintain its honor.

The color of your banner is produced by a due mixture of *blue* and *scarlet*; the former of which is the characteristic color of the *symbolic* or *first three degrees of masonry*, and the latter, that of the *royal arch degree*. It is an emblem of *union*, and is the characteristic color of the intermediate degrees. It admonishes us to cultivate and improve that spirit of union and harmony between the brethren of the symbolic degrees which should ever distinguish the members of a society founded upon the principles of everlasting truth and universal philanthropy.

CHARGE TO THE MASTER OF THE FIRST VEIL.

COMPANION—I invest you with the *Blue Banner*, which is the ensign of your office, and a sword for its defence and protection. The color of your banner is one of the most durable and beautiful in nature. It is the appropriate color adopted and worn by our ancient brethren of the three symbolic degrees, and is the peculiar characteristic of an institution which has stood the test of ages, and which is as much distinguished by the durability of its materials or principles, as by the beauty of its superstructure. It is an emblem of universal friendship and benevolence; and instructs

us, that in the mind of a Mason those virtues should be as expansive as the blue arch of heaven itself.

CHARGE TO THE THREE MASTERS OF THE VEILS, AS
OVERSEERS.

COMPANIONS—Those who are placed as overseers of any work, should be well qualified to judge of its beauties and deformities, its excellencies and defects; they should be capable of estimating the former, and amending the latter. This consideration should induce you to cultivate and improve all those qualifications with which you are already endowed, as well as to persevere in your endeavors to acquire those in which you are deficient. Let the various *colors* and *banners* committed to your charge, admonish you to the exercise of the several virtues of which they are emblematic: and you are to enjoin the practice of those virtues upon all who shall present themselves, or the *work* of their hands, *for your inspection*. Let no work receive your approbation but such as is calculated to adorn and strengthen the masonic edifice. Be industrious and faithful in practising and disseminating a knowledge of the *true and perfect work* which alone can stand the test of the *Grand Overseer's Square*, in the great day of trial and retribution. Then, although every *rod* should become a *serpent*, and every serpent an enemy to this institution, yet shall their utmost exertions to destroy its reputation, or sap its foundation, become as impotent as the *leprous hand*, or as *water*

spilled upon the ground, which cannot be gathered up again.

28. They then retire, and the Treasurer is presented.

CHARGE TO THE TREASURER.

COMPANION—You are elected Treasurer of this Chapter, and I have the pleasure of investing you with the badge of your office. The qualities which should recommend a Treasurer, are *accuracy* and *fidelity*; accuracy, in keeping a fair and minute account of all receipts and disbursements; fidelity, in carefully preserving all the property and funds of the Chapter that may be placed in his hands, and rendering a just account of the same, whenever he is called upon for that purpose. I presume that your respect for the institution, your attachment to the interests of your Chapter, and your regard for a good name, which is better than precious ointment, will prompt you to the faithful discharge of the duties of your office.

29. He then retires, and the Secretary is presented.

CHARGE TO THE SECRETARY.

COMPANION—I with pleasure invest you with your badge as Secretary of this Chapter. The qualities which should recommend a Secretary, are *promptitude* in issuing the notifications and orders of his superior officers; *punctuality* in attending the convocations of the Chapter; *correctness* in recording their proceedings;

judgment in discriminating between what is proper and what is improper to be committed to writing; *regularity* in making his annual returns to the Grand Chapter; *integrity* in accounting for all moneys that may pass through his hands; and *fidelity* in paying the same over into the hands of the Treasurer. The possession of these good qualities, I presume, has designated you as a suitable candidate for this important office; and I cannot entertain a doubt that you will discharge its duties beneficially to the Chapter, and honorably to yourself. And when you shall have completed the record of your transactions here below, and finished the term of your probation, may you be admitted into the celestial Grand Chapter of saints and angels, and find your name recorded in the book of life eternal.

30. He then retires, and the Chaplain is presented.

CHARGE TO THE CHAPLAIN.

E. AND REV'D. COMPANION—You are appointed Chaplain of this Chapter; and I now invest you with this circular Jewel, the badge of your office. It is emblematical of eternity, and reminds us that here is not our abiding place. Your inclination will undoubtedly conspire with your duty, when you perform in the Chapter those solemn services which created beings should constantly render to their infinite Creator; and which, when offered by one whose holy profession it is, "to point to heaven and lead the way," may, by

refining our morals, strengthening our virtues, and purifying our minds, prepare us for admission into the society of those above, whose happiness will be as endless as it is perfect.

31. He then retires, and the Stewards are presented.

CHARGE TO THE STEWARDS.

COMPANIONS—You are elected Stewards of this Chapter, I with pleasure invest you with the badges of your office. It is your province to see that every necessary preparation is made for the convenience and accommodation of the Chapter, previous to the time appointed for meeting. You are to see that the clothing, implements and furniture of each degree respectively are properly disposed, and in suitable array for use, whenever they may be required, and that they are secured and proper care taken of them, when the business of the Chapter is over. You are to see that necessary refreshments are provided, and that all your companions, and particularly visitors, are suitably accommodated and supplied. You are to be frugal and prudent in your disbursements, and to be careful that no extravagance or waste is committed in your department; and when you have faithfully fulfilled your stewardship here below, may you receive from heaven the happy greeting of “Well done, good and faithful servant.”

32. They then retire, and the Tyler is presented.

CHARGE TO THE TYLER.

COMPANION—You are appointed Tyler of this Chapter, and I invest you with the badge, and this implement of your office. As the sword is placed in the hands of the Tyler, to enable him effectually to guard against the approach of *cowans and eves-droppers*, and suffer none to pass or repass but such as are *duly qualified*; so it should morally serve as a constant admonition to us to set a guard at the entrance of our thoughts; to place a watch at the door of our lips; and to post a sentinel at the avenue of our actions; thereby excluding every unqualified and unworthy thought, word and deed; and preserving consciences void of offence towards God and towards man.

As the first application from visiters for admission into the Chapter is generally made to the Tyler at the door, your station will often present you to the observation of strangers; it is therefore essentially necessary that he who sustains the office with which you are entrusted should be a man of good morals, steady habits, strict discipline, temperate, affable, and discreet. I trust that a regard for the honor and reputation of the institution will ever induce you to perform with fidelity the trust reposed in you; and when the door of this earthly tabernacle shall be closed, may you find an abundant entrance through the gates into the temple and city of our God.

33 He will then retire, and then follows an

ADDRESS TO THE HIGH PRIEST.

M. E. COMPANION—Having been honored with the free suffrage of the members of this Chapter, you are elected to the most important office which it is within their power to bestow. This expression of their esteem and respect should draw from you corresponding sensations; and your demeanor should be such as to repay the honor they have so conspicuously conferred upon you, by an honorable and faithful discharge of the duties of your office. The station you are called to fill is important, not only as it respects the correct practice of our rites and ceremonies, and the internal economy of the Chapter over which you preside, but the public reputation of the institution will be generally found to rise or fall according to the skill, fidelity and descretion with which its concerns are managed, and in proportion as the character and conduct of its principal officers are estimable or censurable.

You have accepted a trust to which is attached a weight of responsibility that will require all your efforts to discharge honorably to yourself, and satisfactorily to the Chapter. You are to see that your officers are capable and faithful in the exercise of their offices. Should they lack ability, you are expected to supply their defects; you are to watch carefully the progress of their performances, and to see that the long established customs of the institution suffer no derangement in their hands. You are to have a careful eye over the general conduct of the Chapter; see that due order

and subordination is observed on all occasions; that the members are properly instructed; that due solemnity be observed in the practice of our rites; that no improper levity be permitted at any time, but more especially at the introduction of strangers among the workmen.

In fine, you are to be an example to your officers and members, which they need not hesitate to follow; thus securing to yourself the favor of Heaven, and the applause of your brethren and companions.

ADDRESS TO THE OFFICERS GENERALLY.

COMPANIONS IN OFFICE—Precept and example should ever advance with equal pace. Those moral duties which you are required to teach unto others, you should never neglect to practice yourselves.

Do you desire that the demeanor of your equals and inferiors towards you, should be marked with deference and respect? Be sure that you omit no opportunity of furnishing them with examples in your own conduct towards your superiors. Do you desire to obtain instruction from those who are more wise or better informed than yourself? Be sure that you are always ready to impart of your knowledge to those within your sphere, who stand in need of, and are entitled to receive it. Do you desire distinction among your companions? Be sure that your claims to preferment are founded upon superior attainments; let no ambitious passion be suffered to induce you to envy or supplant a companion who may be considered as better qualified for promotion

than yourselves; but rather let a laudable emulation induce you to strive to excel each other in improvement and discipline; ever remembering, that he who faithfully performs his duty, even in a subordinate or private station, is as justly entitled to esteem and respect, as he who is invested with supreme authority.

ADDRESS TO THE CHAPTER AT LARGE.

COMPANIONS—The exercise and management of the sublime degrees of masonry in your Chapter hitherto, are so highly appreciated, and the good reputation of the Chapter so well established, that I must presume these considerations alone, were there no others of greater magnitude, would be sufficient to induce you to preserve and perpetuate this valuable and honorable character. But when to these is added the pleasure which every philanthropic heart must feel in doing good, in promoting good order, in diffusing light and knowledge, in cultivating masonic and Christian charity, which are the great objects of this sublime institution, I cannot doubt that your future conduct, and that of your successors, will be calculated still to increase the lustre of your justly esteemed reputation.

May your *Chapter* become *beautiful* as the *Temple*, *peaceful* as the *Ark*, and *sacred* as its *most holy place*. May your oblations of *piety* and *praise* be *grateful* as the *incense*; your love *warm* as its *flame*, and your *charity* diffusive as its *fragrance*. May your hearts be *pure* as the *altar*, and your conduct *acceptable* as the *offering*.

May the exercise of your *charity* be as constant as the returning wants of the distressed *widow* and helpless *orphan*. May the approbation of Heaven be your encouragement, and the testimony of a good conscience be your support. May you be endowed with every good and perfect gift, while *travelling the rugged path* of life, and finally be *admitted within the veil* of heaven, to the full enjoyment of life eternal.

Amen. So mote it be.

34. The officers and members of the Chapter will then pass in review in front of the Grand Officers, with their hands crossed on their breasts, bowing as they pass.

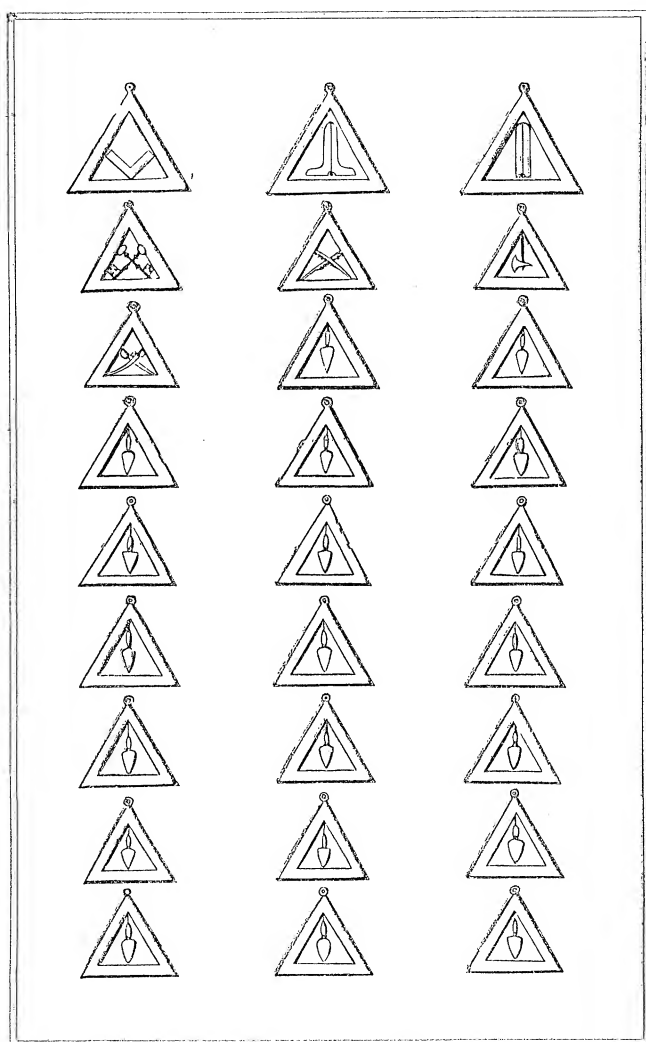
35. The Grand Marshal will then proclaim the Chapter, by the name of ———, to be regularly constituted, and its officers duly installed.

36. The ceremonies conclude with an Ode, or appropriate piece of music.

37. The procession is then formed, when they return to the place whence they set out.

38. When the Grand Officers retire, the Chapter will form an avenue for them to pass through, and salute them with the grand honors. The two bodies then separately close their respective Chapters.

ROYAL AND SELECT
MASTER'S DEGREE.



PART THIRD.

CHAPTER I.

ROYAL MASTER'S DEGREE.

THIS degree cannot legally be conferred on any but Royal Arch Masons, who have taken all the preceding degrees ; and it is preparatory to that of the Select Master. Although it is short, yet it contains some valuable information, and is intimately connected with the degree of Select Master. It also enables us with ease and facility to examine the privileges of others to this degree ; while, at the same time, it proves ourselves.

The following passages of Scripture, etc., are considered to be appropriate to this degree :

“ And Solomon made all the vessels that pertained unto the house of the Lord : the altar of gold, and the table of gold, whereupon the shew-bread was ; and the candlesticks of pure gold ; five on the right side, and five on the left, before the oracle ; with the flowers and the lamps, and the tongs of gold ; and the bowls and the snuffers, and the basins, and the spoons, and the censers, of

pure gold ; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the Temple."—1 *Kings* vii, 48-50.

"So Hiram made an end of doing all the work, that he made for King Solomon, for the house of the Lord."—1 *Kings* vii, 40.

"And behold, I come quickly ; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."
—*Rev.* xxii, 12-14.

"And he set the cherubim within the inner house : and they stretched forth the wings of the cherubim, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall, and their wings touched one another in the midst of the house."—1 *Kings* vi, 27.

The following Psalm is here introduced during the ceremony :

"Lord, who shall abide in thy tabernacle ? who shall dwell in thy holy hill ?

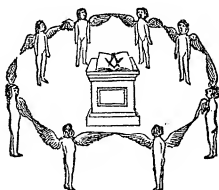
"He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

"He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.

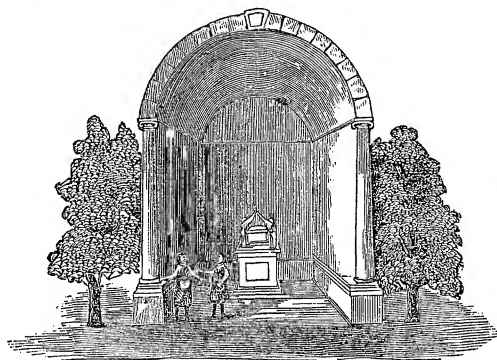
"In whose eyes a vile person is contemned ; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

"He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved."—*Psalm* xv.

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The Ark, called the glory of Israel, which was seated in the middle of the holy place, under the wings of the cherubim, was a small chest, or coffer, three feet nine inches long, two feet three inches wide, and three feet three inches high. It was made of wood, excepting only the mercy seat, but overlaid

with gold, both inside and out. It had a ledge of gold surrounding it at the top, into which the cover, called mercy seat, was let in. The mercy seat was of solid gold, the thickness of a hand's breadth : at the two ends of it were two cherubim, looking inward toward each other, with their wings expanded ; which embracing the whole circumference of the mercy seat, they met on each side, in the middle ; all of which, the Rabbins say, was made of the same mass, without any soldering of parts.

Here the Shekinah, or Divine Presence, rested and was visible in the appearance of a cloud over it. From hence the Bathkoll issued, and gave answer when God was consulted. And hence it is that God is said, in the Scripture, to dwell between the cherubim ; that is, between the cherubim on the mercy seat, because there was the seat or throne of the visible appearance of his glory among them.

CHAPTER II.

SELECT MASTER'S DEGREE.

THIS degree is the summit and perfection of ancient Masonry ; and without which the history of the Royal Arch Degree cannot be complete. It rationally accounts for the concealment and preservation of the essentials of the Craft which were brought to light at the erection of the second Temple, and which lay concealed from the Masonic eye for four hundred and seventy years.

Many particulars relative to those few who, for their superior skill, were selected to complete an important part of King Solomon's Temple, are explained.

And here, too, is exemplified an instance of *justice* and *mercy*, by our ancient patron, toward one of the Craft, who was lead to disobey his commands by an *over zealous* attachment for the institution. It ends with a description of a particular circumstance, which characterizes the degree.

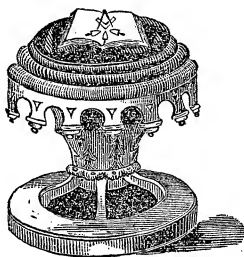
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The following Psalm is read at opening :

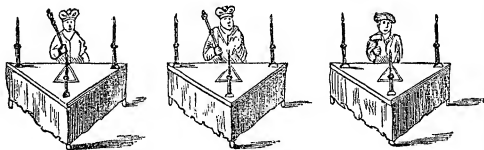
" His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. Selah. I will make mention of Rahab and Babylon to them that know me: behold

Philistia, and Tyre, with Ethiopia; this man was born there : And of Zion it shall be said, This and that man was born in her ; and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. Selah. As well the singers as the players on instruments shall be there ; all my springs are in thee."—*Psalms lxxxvii.*

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The following passages of Scripture serve as illustrations here :

“ So King Solomon was king over all Israel. Azariah the son of Nathan was over the officers ; and Zabud the son of Nathan was principal officer, and the king’s friend ; and Ahishar was over the

household : and Adoniram the son of Abda was over the tribute.”
—1 *Kings* iv, 1, 5, 6.

“And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon’s builders and Hiram’s builders did hew them, and the stone-squarers ; so they prepared timber and stones to build the house.”—1 *Kings* v, 17, 18.

“And King Solomon sent and fetched Hiram out of Tyre. He was a widow’s son, of the tribe of Naphtali, and his father was a man of Tyre, a worker of brass ; and he was filled with wisdom and understanding, and cunning to work all works in brass.”—1 *Kings* vii, 13, 14.

“The ancients of Gebal, and the wise men thereof, were in thee thy calkers : all the ships of the sea, with their mariners, were in thee, to occupy thy merchandise.”—*Ezekiel* xxvii, 9.

“And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord, your God, that it may be there for a witness against thee.”—*Deuteronomy* xxxi, 24-26

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“And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the testimony to be kept.”—*Exodus* xvi, 33, 34.

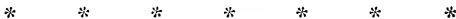
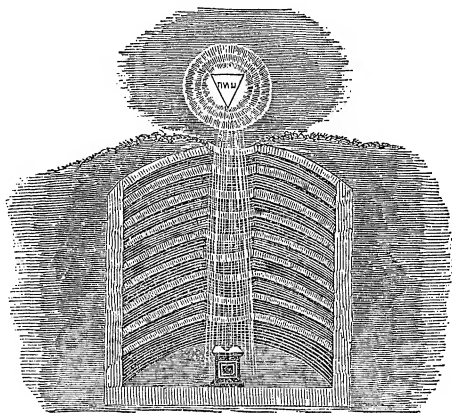
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“And the Lord said unto Moses, Bring Aaron’s rod again before the testimony, to be kept for a token.”—*Numbers* xvii, 10.

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"And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of the testimony, from between the two cherubim: and he spake unto them."—*Numbers vii, 89.*

"And look that thou make them after their pattern, which was shewed thee in the mount."—*Exodus xxv, 40.*



CHARGE TO A SELECT MASTER.

Companion :—Having attained to this degree, you have passed the *circle of perfection* in ancient Masonry. In the capacity of Select Master, you must be sensible that your obligations are increased in proportion to your privileges. Let it be your constant care

to prove yourself worthy of the confidence reposed in you, in admitting you to this select degree. Let uprightness and integrity attend your steps ; let *justice* and *mercy* mark your conduct ; let *fergency* and *zeal* stimulate you in the discharge of the various duties incumbent on you ; but suffer not an idle or impertinent *curiosity* to lead you astray or betray you into danger. Be *deaf* to every insinuation which would have a tendency to weaken your resolution, or tempt you to an act of *disobedience*. Be voluntarily *dumb* and *blind*, when the exercise of those faculties would endanger the peace of your mind or the probity of your conduct ; and let *silence* and *secrecy*, those cardinal virtues of a Select Master, be scrupulously observed on all necessary occasions. By a steady adherence to the important instructions contained in this degree, you will merit the approbation of the select number with whom you are associated, and will enjoy the high satisfaction of having acted well your part in the important enterprise in which you are engaged ; and after having *wrought your regular hours*, may you be admitted to participate in all the privileges of a *Select Master*.

CHARGE AT CLOSING.

Companions :—Being about to quit this sacred retreat, to mix again with the world, let us not forget, amid the cares and vicissitudes of active life, the bright example of sincere friendship, so beautifully

illustrated in the lives of the founders of this degree. Let us take the lesson home with us; and may it strengthen the bands of fraternal love between us; incite our hearts to duty, and our desires to wisdom. Let us exercise Charity, cherish Hope, walk in Faith. And may that moral principle, which is the mystic cement of our fellowship, remain with and bless us. So mote it be.

CHAPTER III.

CEREMONIES AND CHARGES UPON CONSTITUTING AND DEDICATING COUNCILS OF ROYAL AND SELECT MASTERS, AND INSTALLING OFFICERS.

1. The new Council will assemble in its Hall, and be in order.
2. The Grand Council will meet and open in an adjoining room.
3. A committee from the new Council will inform the Grand Marshal * that their Council is prepared to receive the Grand Council; the Grand Marshal will announce the same to the Grand Puissant.
4. The committee will conduct the Grand Council to their Hall, in procession, when they will be received with the usual honors.

* The Grand Marshal is an officer of convenience, appointed for the occasion.

5. The officers of the new Council will resign their seats to the Grand Officers, and cause their Jewels to be laid upon the altar, and covered.

6. The ceremonies will then commence with an Ode, followed by a Prayer and an Oration.

7. The Grand Marshal will then rise, and say :

“ *Thrice Illustrious Grand Puissant* :—A constitutional number of Companions, duly instructed in the sublime mysteries, having received from the Grand Council, a WARRANT or CHARTER authorizing them to open and hold a regular Council of *Royal and Select Masters*, are now assembled for the purpose of being legally constituted, and having their officers installed in due and ancient form.”

8. The Grand Puissant then says :

“ *Companions* :—Do you remain satisfied with the choice you have made in the selection of your officers four the ensuing year ?”

9. The answer being in the affirmative, the officers elect are arranged in due form ; when the following declaration is made by each :

“ I, A— B—, do solemnly promise, that I will faithfully, and, to the best of my ability, discharge the duties of the office to which I have been elected in this Council ; and that I will strictly conform to the requirements of the By-Laws of this Council ; that I will support and maintain the Constitution, By-

Laws and Regulations of the Grand Council, under which the same is holden, so far as they may come to my knowledge."

The Grand Puissant will then direct the Grand Recorder to read the Warrant or Charter; after which, he will make the following

DECLARATION OF CONSTITUTION.

"*Companions* :—By virtue of the high powers in me vested, I do now form and constitute you, my Worthy Companions, into a regular *Council of Royal and Select Masters*; and you are henceforth authorized and empowered to open and hold such a Council; and to do and perform all such things as thereunto may appertain; conforming in all respects to the Constitution, By-Laws and general regulations of the *Grand Council* under whose authority you act. *And may the God of your fathers be with, guide and direct you in all your doings.*"

Response—"So mote it be."

10. The Jewels will then be uncovered by the Deputy Grand Puissant, accompanied by solemn music. After which the Grand Chaplain will rise and pronounce the following

DEDICATORY DECLARATION.

"To our Thrice Illustrious Grand Master, *King Solomon*, we solemnly dedicate this Council. May

the blessing of Him, who presides in the Grand Council above, rest upon its members, and may their felicity be immortal. Glory be to God on high."

Response—"As it was in the beginning, is now, and ever shall be. Amen."

11. The Grand Marshal then says: "I am directed to proclaim, and I do hereby proclaim, this Council, by the name of — Council No.—, duly *constituted* and *dedicated*, this — day of —, etc."

12. An appropriate Ode or Hymn may now be sung.

13. The Deputy Grand Puissant will then present the Thrice Illustrious for Installation, in the following words:

*"Thrice Illustrious Grand Puissant:—*I present you my Illustrious Companion, A. B., to be installed Thrice Illustrious Grand Master of this Council. I find him to be well skilled in the Royal Mysteries; zealous in diffusing the sacred principles of our fathers; and in whose integrity and fidelity his Companions repose the highest confidence."

The Grand Puissant then addresses him as follows:

*"Thrice Illustrious:—*I feel great satisfaction in receiving you as the Thrice Illustrious Grand Master of this Council. It is a station highly honorable to him who diligently and faithfully performs the duties devolved upon him. But previous to investing you

with the appropriate insignia of your office, I must require your unequivocal assent to the following interrogations :

1. Do you solemnly promise that you will use your utmost endeavors to correct the vices and purify the morals of your Companions ; and to promote the peace and prosperity of your Council ?

2. That you will not suffer your Council to be opened when there are less than nine Select Masters present ?

3. That you will not suffer any person to pass the circle of perfection in your Council, in whose integrity, fervency and zeal, you have not entire confidence ?

4. That you will not acknowledge or hold intercourse with any Council that does not work under some regular and constitutional authority ?

5. That you will admit no visitor into your Council who has not been regularly and lawfully invested with the degrees conferred therein, without his having previously been formally healed ?

6. That you will faithfully observe and support such By-Laws as may be made by your Council, in conformity with the Constitution and general regulations of the Grand Council under whose authority it works ?

7. That you will pay due respect and obedience to the Grand Officers, when duly installed, and sustain them in the discharge of their lawful duties ?

“Do you submit to all these requirements, and promise to observe and practice them faithfully ?”

Response—"I do."

"And now, Thrice Illustrious, with entire confidence in the rectitude of your intentions, and in the integrity of your character as a Select Master, I invest you with the appropriate badge of your office.

"Having been honored by the free suffrage of your Companions, and elevated to the highest office within their gift, it becomes your duty to set them an example of diligence, industry and fidelity; to see that the officers associated with you faithfully perform their respective duties; and that the interests and reputation of your Council are not endangered by imprudence or neglect. The important trust committed to your charge, will call forth your best exertions, and the exercise of your best faculties. As the representative of the wise King of Israel, it will be your duty to recite our secret traditions, to illustrate the moral principles of the Order, to cherish the worthy, and hold in due veneration the ancient landmarks.

"By frequent recurrence to the By-Laws of your Council, and the general regulations of the Fraternity, and a constant observance of the great principles inculcated in the *lectures* and *charges*, you will be enabled to fulfill the important obligations resting upon you, with honor to yourself, and with credit to the Craft. And may He, without whose approving smiles our labors are all in vain, give strength to your endeavors, and support to your exertions."

CHARGE TO THE DEPUTY ILLUSTRIOUS GRAND MASTER.

“ *Companion* :—Having been elected to the second office in this Council, it is with pleasure that I invest you with this Jewel, the badge of your office.

“ The duties of the important office to which your Companions have elevated you, will require your constant and earnest attention. You are to occupy the second seat in the Council ; and it will be your duty to aid and support your chief in all the requirements of his office. In his absence, you will be called upon to preside in Council, and to discharge his duties.

“ Although the representative of a King, and elevated in rank above your Companions, you should never forget that, in all the duties you owe to God, your neighbor, and yourself, you and they stand upon the same level of equality. Let the bright example of your illustrious predecessor in the Grand Council at Jerusalem, stimulate you to the faithful performance of every duty ; and when the King of kings shall summon you to His immediate presence, from His hand may you receive a crown of glory which shall never fade away.”

CHARGE TO THE PRINCIPAL CONDUCTOR OF THE WORK.

“ *Companion* :—As the third officer of this Council, I invest you with this badge. It is your duty to sound the Silver Trumpet at early dawn, and eve of

day, when the sun's first and last beams gild the mountain-tops ; to announce high-noon, and proclaim the times of rest and labor.

“ In the absence of either of your superior officers, you will be required to perform his duties ; and, as the interests of your Council ought never to be permitted to suffer through want of intelligence in its officers, you will allow me to urge upon you the necessity of being always qualified and prepared to meet such emergency, should it ever arise.

“ Having been admitted to the *fellowship of Kings*, you will be frequently reminded that the office of *mediator* is both honorable and praiseworthy. Let it therefore be your constant care to preserve harmony and unanimity of sentiment among the members of your Council. Discountenance whatever may tend to create division and dissension among the Companions in any of the departments of Masonry ; and as the glorious sun at its meridian dispels the mist and clouds that obscure the horizon, so may your exertions tend to dissipate the mists of jealousy and discord, should they ever unfortunately arise in your Council.”

CHARGE TO THE TREASURER.

“ *Companion* :—You have been elected to a responsible office, and I with pleasure invest you with this Jewel. It is your duty to number and weigh out the Shekels of the Sanctuary, and to provide for the helpless orphan. The qualities which should distin-

guish you are accuracy and fidelity. Accuracy in keeping a fair and true account of the receipts and disbursements; fidelity in carefully preserving the property and funds of the Council, and in rendering a just account of the same, when required. Your interest in this Council, your attachment to the Craft, and your known integrity of character, are a sufficient guaranty that your duties will be faithfully performed."

CHARGE TO THE RECORDER.

"*Companion*.:—It is with pleasure that I invest you with this badge of your office. The qualities which should recommend a Recorder are *correctness* in recording the proceedings of the Council; *judgment* in discriminating between what is proper and that which is improper to be written; *regularity* in making the returns to the Grand Council; *integrity* in accounting for all moneys that may pass through his hands; and *fidelity* in paying the same over to the Treasurer. The possession of these qualities has designated you as a suitable Companion for this important office; and I entertain no doubt you will discharge all the duties incumbent on you with fidelity and honor. And when you shall have completed the record of your transactions here below, and finished the term of your probation, may you be admitted into the Grand Council above, and find your name recorded in the book of life eternal.

CHARGE TO THE CAPTAIN OF THE GUARD.

“*Companion* :—Having been elected Captain of the Guard, I present you with this implement of your office. Guard well your post, and suffer none to pass it but the select, the faithful, and the worthy. Be ever attentive to the commands of your chief, and always near at hand to see them duly executed.”

CHARGE TO THE SENTINEL.

“*Companion* :—You are appointed Sentinel of this Council ; and I take pleasure in investing you with this badge, and presenting you with this implement of your office.

“As the sword is placed in the hands of the Sentinel, to enable him to guard the Sanctuary and entrance to the *secret passage*, with sleepless vigilance, against *intruders*, so should it morally serve as a constant admonition to us to set a guard at the entrance of our thoughts ; to place a watch at the door of our lips ; to post a sentinel at the avenue of our actions ; thereby excluding every unworthy thought, word and deed ; and enabling us to preserve our consciences void of offense toward God and man.”

CHARGE TO THE MEMBERS OF THE COUNCIL.

“*Companions* :—From the nature of the constitution of every society, some must *rule*, and others

obey. And while justice and moderation are required of the officers, in the discharge of their official duties, subordination and respect for their rulers are equally demanded of the members. The relation is reciprocal. The interests of both are inseparable ; and without mutual co-operation, the labors of neither can succeed. A house divided against itself cannot stand. Let, therefore, Brotherly Love prevail among you ; let each be emulous of the other, in all good works, in promoting peace and unity, and in striving to see who best can rule and best obey. Let the avenues to your passions be strictly guarded ; let no curious intruder find his way into the secret recesses of your retirement, to disturb the harmony which should ever prevail among the select and chosen, and mar the respect of your Companions, and the commendation of your own consciences."

THE
TEMPLAR'S TEXT BOOK,
OR
RITUAL OF A COUNCIL OF
KNIGHTS OF THE RED CROSS, AND OF AN ENCAMPMENT OF
KNIGHTS TEMPLARS AND KNIGHTS OF MALTA,
APPROPRIATELY ILLUSTRATED.

THE TEMPLAR'S TEXT BOOK.

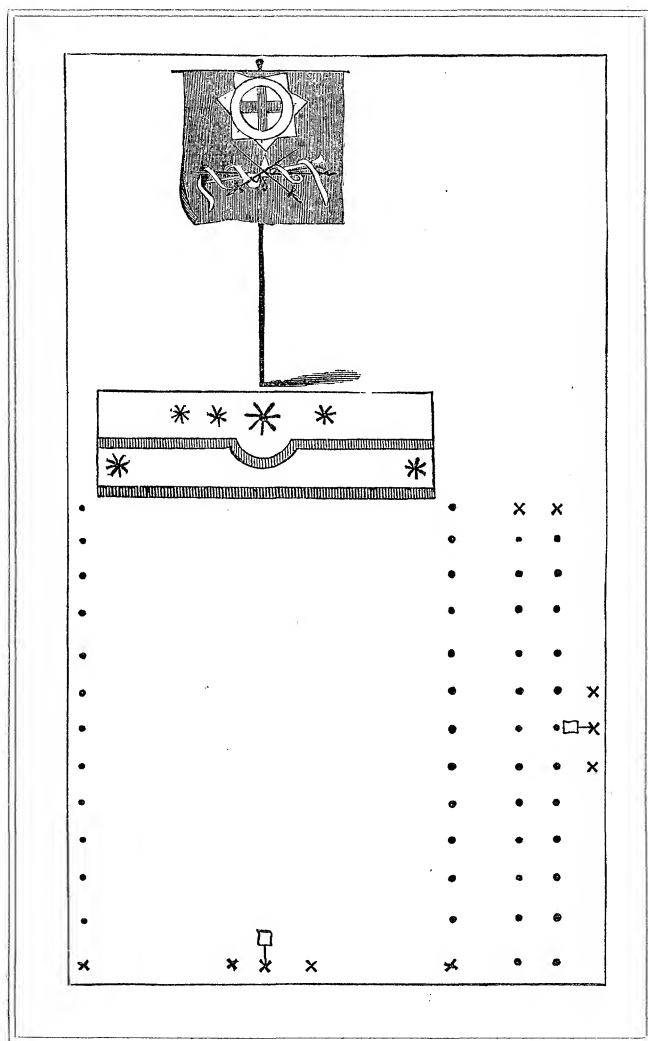
ORDER OF KNIGHTS OF THE RED CROSS.

WHEN the foundations of the second Temple were laid at Jerusalem, five hundred and thirty-five years before the birth of our Saviour, those circumstances are said to have taken place which gave rise to the Royal Arch Degree. In accordance with the prophecy of Daniel, the decree to rebuild Jerusalem was signed by Cyrus, king of Persia, seventy weeks, or 490 years before the beginning of the Messiah's public ministry. Cyrus, it is said by Herodotus, was slain in battle after a reign of 29 years. After his death the enemies of the Jews found means to prevent the further progress of the work, and it was accordingly suspended for several years. After Darius had established himself upon the Persian throne, Zerubbabel, one of the princes of the tribe of Judah, being urged on by a patriotic spirit and a strong desire for the restoration of the Jewish city and Temple, undertook to encounter the hazardous enterprise of traversing through the Persian dominions, and seeking admission into the presence of the

Sovereign, in order to plead the cause of his suffering country. He was greatly encouraged to hope for success in his undertaking, from the fact that he had formerly been honored with the favorable notice and friendship of the King while he was yet in private life. Zerubbabel, according to Matthew, was the son of Salathiel, a descendant of the royal line of David. He was born in Babylon during the captivity; and from the fact that he belonged to the race of Jewish kings, as well as from his own great worth and noble qualities, he was doubtless honored with the acquaintance and friendship of Darius, who had not yet reached the throne. Zerubbabel returned to Jerusalem fifteen years before the death of Cyrus. He is always named first, as being the chief of the Jews that returned from the captivity. According to Ezra and Zechariah, he laid the foundations of the new Temple, and restored the worship of the true God, and the usual sacrifices. When the work was suspended, therefore, through the intervention of the enemies of the Jews, he was, of all others, the most suitable person to lay the case before Darius and seek his royal interposition.

Circumstances soon transpired which gave him access to the King, when, by his superior wisdom and determined adherence to truth, he was enabled to obtain the favor of the Sovereign, and permission to rebuild the City and Temple; the King, at the same time, restoring all the holy vessels which remained at Babylon, to their original owners. For the purpose of perpetuating a remembrance of the interesting events

KNIGHTS OF THE RED CROSS.



which had occasioned a renewal of the friendship that had formerly subsisted between himself and Zerubbabel, the King instituted, on this occasion, a new Order, and called it "The Order of the Knights of the East," which was afterward exchanged for "Knights of the Eagle." In France they were called "Knights of the Sword," and subsequently in Palestine, "Knights of the Red Cross."

This Order of Knighthood has been known in Europe by various names; its present designation was given it in consequence of the Red Cross which is on the banner. The Order was founded upon the incidents above related, and is more intimately connected with ancient Freemasonry than any other Order of Knighthood. An assembly of Knights of the Red Cross is called a Council; their sashes are green, decorated with a sword and trowel, and trimmed with scarlet. The officers are a Sovereign Master, Chancellor, Master of the Palace, Prelate, Master of Finances, Master of Dispatches, Master of Cavalry, Master of Infantry, Standard Bearer, Sword Bearer, Warder, and Sentinel.

PLAT OF COUNCIL.

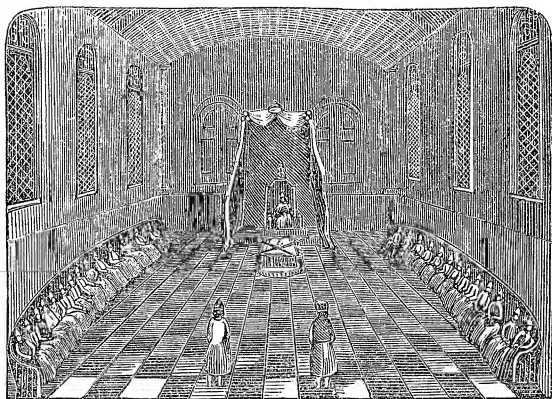
The throne is situated in the East; above is suspended a green banner, on which is the Red Cross, with the Motto of the Order; underneath are arranged the emblems of the Order. The Sovereign Master is seated on the throne, the Chancellor, Prelate, and Past Sovereign Masters on his right; the Master of

the Palace on his left ; the Master of Finances on the right, and the Master of Dispatches on the left, in front ; the Master of Cavalry on the right of the first division when separately formed, and on the right of the whole when formed in line ; the Master of Infantry on the right of the second division when separately formed, and on the left of the whole when formed in line ; the Standard Bearer in the West, the Sword Bearer on his right, and the Warder on his left. The Knights are so arranged that there shall be an equal number on each side of the throne, if possible.

PRAYER AT OPENING.

O thou Everlasting Father, the only wise God ; permit us, thy unworthy servants, to come into thy presence, and with grateful hearts make our humble acknowledgments, and return thee our sincere thanks for all thy mercies. Although thy throne is in the heavens and thy dominion over all, yet thou deignest to regard the things that are done on the earth, and dost look with compassion upon frail and feeble man. Be mercifully near us who are assembled in thy presence at this time. Give us the aid of thy holy spirit to guide us into all truth, and grant us thy grace to cheer us while on our journey through an enemy's land. Incline our hearts to seek the favor and protection of our rightful Sovereign, that our enemy may not succeed in hindering us in the great work of erecting a spiritual temple that shall stand forever. Pardon all our sins, and deal with us according to thy rich mercies in Jesus Christ our Lord, who taught us to say—"Our Father, which art in heaven, hallowed be thy name: thy Kingdom come ; thy will be done in earth, as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors ; and lead us not into temptation, but deliver us from evil ; for thine is the kingdom, and the power, and the glory, forever. Amen."

NOTE.—All should join with the Prelate in repeating the Lord's prayer.



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FIRST LESSON.

EZRA—Chap. iv. Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel, then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you, for we seek your God, as ye do; and we do sacrifice unto him since the days of Esarhaddon, king of Assur, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel, as King Cyrus the king of Persia hath commanded us. Then the people of the land weakened the hands of the people of Judah, and troubled them

in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus, king of Persia, even until the reign of Darius, king of Persia. And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.

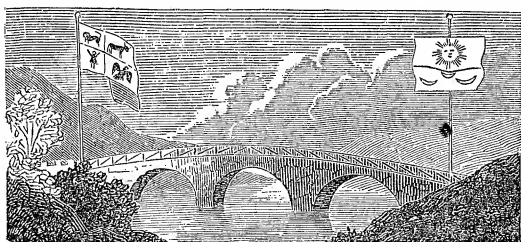
And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes, king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue. Rehum the chancellor and Shimshai the scribe, wrote a letter against Jerusalem to Artaxerxes the king, in this sort: (Then wrote Rehum the chancellor, and Shimshai the Scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites, and the rest of the nations whom the great and noble Asnapper brought over and set in the cities of Samaria, and the rest that are on this side the river, and at such a time.)

This is the copy of the letter that they sent unto him, even unto Artaxerxes the king: Thy servants on this side the river, and at such a time. Be it known unto the king, that the Jews, which came up from thee to us, are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations. Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not pay toll, tribute, and cus

tom, and so thou shalt endamage the revenue of the kings. Now, because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonor, therefore have we sent and certified the king, that search may be made in the book of the records of thy fathers : so shalt thou find in the book of the records, and know, that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed. We certify the king that, if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

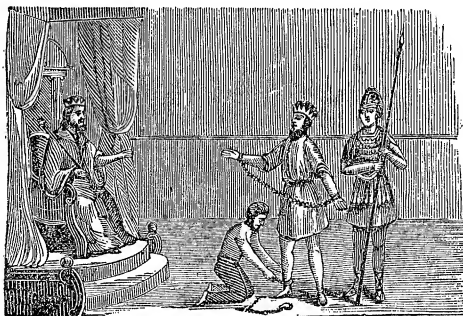
Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time. The letter which ye sent unto us hath been plainly read before me. And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition hath been made therein. There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river ; and toll, tribute, and custom was paid unto them. Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me. Take heed now that ye fail not to do this : why should damage grow to the hurt of the kings ?

Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power. Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius, king of Persia.





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SECOND LESSON.

Josephus informs us that Darius, while he was a private man, made a vow to God, that if ever he

came to the throne, he would send all the holy vessels that were at Babylon back again to Jerusalem ; and it happened about the time of his accession, that Zerubbabel, who was a prince or governor of the Jewish captives, came from Jerusalem to Darius, as well to solicit his protection against their adversaries on the other side of the river, as to watch a suitable opportunity of endeavoring to persuade the king to fulfill his promise. He had long been known to Darius as a man of great judgment and understanding, and was, therefore, on his arrival, received into the king's confidence, and put into a particular trust, with two other distinguished officers as his constant attendants.



Darius, in the first year of his reign, gave a splendid and magnificent entertainment to the princes and nobility ; and after they had retired, finding himself unable to sleep, he fell into conversation with his three favorite officers, to whom he proposed certain questions, telling them at the same time that he who

should give the most reasonable and satisfactory answer, should be clothed in purple, drink from a golden cup, wear a silken tiara, and a golden chain about his neck. He then proposed the following : which is the greatest, the strength of *wine*, of the *king*, or of *woman*? To this question, the first answered that wine was the strongest ; the second, that the king was the strongest ; and the third (who was Zerubbabel), that women were stronger, but above all things, TRUTH beareth the victory.

The king, being forcibly struck with the addition which Zerubbabel had made to his question, ordered the princes and nobles to assemble on the following day to hear the question debated

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THIRD LESSON.

On the following day, all the princes and nobles assembled, by the king's order, to hear the proposed discussion. Having placed himself upon the royal seat of judgment, the king called upon them to make a public defense of their opinions ; whereupon the first began upon the strength of wine as follows :

“ O ye princes and rulers, how exceeding strong is wine ! it causeth all men to err that drink it : it maketh the mind of the king and the beggar to be all one ; of

the bondman and the freeman, of the poor man and the rich ; it turneth, also, every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt ; it changeth and elevateth the spirits, and enliveneth the heavy hearts of the miserable. It maketh a man forget his brethren, and draw his sword against his best friends. O ye princes and rulers, is not *wine* the strongest, that forceth us to do these things ?”

Then began the second, upon the power of kings, and spoke as follows : “It is beyond dispute, O princes and rulers, that God has made man master of all things under the sun ; to command them, to make use of them, and apply them to his service as he pleases : but whereas men have only dominion over other sub-lunary creatures, kings have an authority even over men themselves, and a right of ruling them by will and pleasure. Now, he that is master of those who are masters of all things else, hath no earthly thing above him.”

Then began Zerubbabel upon the power of women, and of truth, and spake as follows : “O princes and rulers, the force of *wine* is not to be denied ; neither is that of *kings*, that unites so many men in one common allegiance ; but the super-eminency of *women* is yet above all this ; for kings are but the gifts of women, and they are also the mothers of those who cultivate our vineyards.

Women have the power to make us abandon our very country and relations, and many times to forget the best friends we have in the world, and forsake all

other comforts to live and die with them. But when all is said, neither they, nor wine, nor kings, are comparable to the almighty force of *truth*. As for all other things they are mortal and transient,—truth alone is unchangeable and everlasting; the benefits we receive from it are subject to no variations or vicissitudes of time and fortune. In her judgment is no unrighteousness, and she is the *wisdom, strength, beauty, power and majesty* of all ages. *Blessed be the God of TRUTH.*”

When Zerubbabel had finished speaking, the princes and rulers cried out, “Great is truth, and mighty above all things.” Then said the king to Zerubbabel, “Ask what thou wilt, and I will give it thee, because thou art found the wisest among thy companions.”

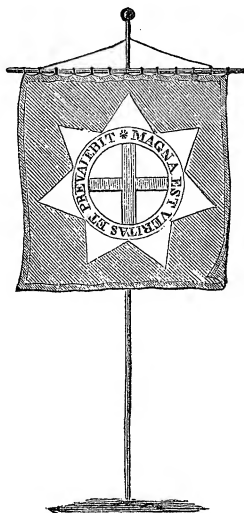
Then said he to Darius, “O king, remember thy vow which thou hast vowed, to build Jerusalem in the day thou shouldest come to thy kingdom, and to restore the holy vessels which were taken away out of Jerusalem.

Thou hast also vowed to build up the Temple which was burned when Judah was made desolate by the Chaldees. And now, O king, this is that I desire of thee, that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the KING OF HEAVEN.”

Then Darius the king stood up and embraced him, and gave him passports and letters to his governors and officers, that they should safely convey both him and those who should go with him, to Jerusalem; and that they should not be delayed or hindered from

building the City and Temple, until they should be finished. He also restored all the holy vessels remaining in his possession, that had been taken from Jerusalem, when the children of Israel were carried away captive to Babylon and restored by Cyrus.

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FOURTH LESSON.

NEHEMIAH—Chap. iv. v. 7—20. But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites,

heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and fight against Jerusalem, and to hinder it. Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them. And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish, so that we are not able to build the wall. And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease. And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us *they will be upon you.*

Therefore set I in the lower places behind the wall, and on the higher places I even set the people after their families, with their swords, their spears, and their bows. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them : remember the Lord, which is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses. And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to naught, that we returned all of us to the wall, every one unto his work. And it came to pass, from that time forth, that half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows,

and the habergeons ; and the rulers were behind all the house of Judah. They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded ; and he that sounded the trumpet, was by me. And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us : our God shall fight for us.

EZRA—Chap. v. Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem, in the name of the God of Israel, even unto them. Then rose up Zerubbabel, the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem : and with them were the prophets of God helping them.

At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall ? Then said we unto them, after this manner, What are the names of the men that make this building ? But the eye of their God was upon the elders of the Jews, that they could not cause them to cease,

till the matter came to Darius : and then they returned answer by letter concerning this manner.

The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions, the Apharsachites, which were on this side the river, sent unto Darius, the king—They sent a letter unto him, wherein was written thus : Unto Darius the king, all peace. Be it known unto the king, that we went into the Province of Judea to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands. Then asked we those elders, and said unto them thus, Who commanded you to build this house, and to make up these walls ? We asked their names also, to certify thee, that we might write the names of the men that were the chief of them. And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up. But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house and carried the people away into Babylon. But in the first year of Cyrus the king of Babylon, the same king Cyrus made a decree to build this house of God. And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the Temple that was in Jerusalem, and

brought them into the Temple of Babylon, those did Cyrus the king take out of the Temple of Babylon, and they were delivered unto one whose name was Sheshbazzar, whom he had made governor; and said unto him, Take these vessels, go, carry them into the Temple that is in Jerusalem, and let the house of God be builded in his place. Then came the same Sheshbazzar, and laid the foundation of the house of God which is in Jerusalem: and since that time even until now it hath been in building, and yet it is not finished. Now, therefore, if it seem good to the king, let there be search made in the king's treasure-house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king, to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

EZRA—Chap. vi. v. 1—15. Then Darius the king made a decree, and search was made in the house of the rolls where the treasures were laid up in Babylon. And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written: In the first year of Cyrus the king, the same Cyrus the king made a decree concerning the house of God at Jerusalem: Let the house be builded, the place where they offered sacrifices; and let the foundations thereof be strongly laid; the height thereof three score cubits, and the breadth thereof three score cubits; with three rows of great stones, and a row

of new timber ; and let the expenses be given out of the king's house ; and also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the Temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the Temple which is at Jerusalem,—every one to his place, and place them in the house of God :—Now, therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions, the Apharsachites, which are beyond the river, be ye far from thence : let the work of this house of God alone ; let the governor of the Jews and the elders of the Jews build this house of God in his place. Moreover, I make a decree what ye shall do to the elders of these Jews, for the building of this house of God : that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail : That they may offer sacrifices of sweet savors unto the God of heaven, and pray for the life of the king and of his sons. Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon ; and let his house be made a dung-hill for this. And the God that hath caused his name to

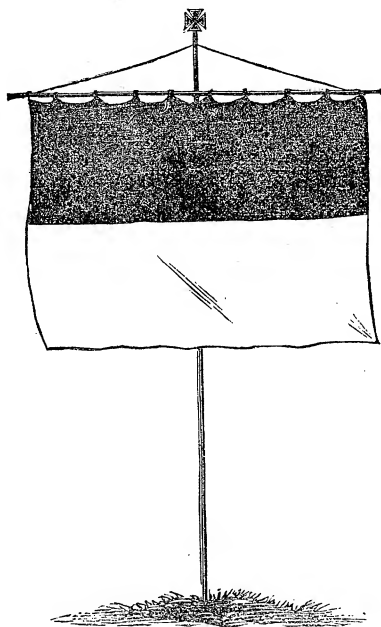
dwell there, destroy all kings and people that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree ; let it be done with speed.

Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily. And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet, and Zechariah the son of Iddo, and they builded and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes, king of Persia.

PRAYER AT CLOSING.

Our Father, which art in heaven, hallowed be thy name : thy Kingdom come ; thy will be done in earth, as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors ; and lead us not into temptation, but deliver us from evil ; for thine is the kingdom, and the power, and the glory, forever. Amen.

ORDER OF
KNIGHTS TEMPLARS.



BEAUSEANT.—The banner composed of a white and black horizontal stripe, borne by the ancient Knights Templars. It symbolically signifies "Fair and favorable to the friends of Jesus Christ—black and terrible to his enemies."

ORDER OF KNIGHTS TEMPLARS.

This Order, which fills so large a space in the history of the world during the twelfth and thirteenth centuries, took its rise in Jerusalem about the year eleven hundred and eighteen. Nine gentlemen, among whom were Hugh de Payens and Godfrey Adelman, associated themselves together and formed a society for the purpose of guarding and protecting the pilgrims to the Holy Sepulchre from the insults and attacks of the infidels. Hence the order partakes of both the religious and military character. Baldwin I., at that time king of Jerusalem, approved of the organization and objects of the Order, and appointed for their residence a part of the royal palace near the site of the Temple of Solomon, in consequence of which they were called Templars, or soldiers of the Temple. By other historians it is said a place of retreat was assigned them in a Christian church, called the church of the Holy Temple, (perhaps from the fact of its being supposed to stand on the spot originally occupied by Solomon's Temple,) and hence their name.

This Order had no connexion with ancient Freemasonry, save that the rites and mysteries of Masonry were practiced and preserved by them ; and from an early date, none could be admitted to the honors of the

Order until they had first received the several degrees of Masonry up to the Royal Arch.

The history of this Order is an interesting study. For a long time it flourished in Europe and the Holy Land ; men of the first distinction united themselves to it, and the attainment of an honorable place in its ranks was considered an object worthy of their highest ambition. In connexion with the Knights Hospitallers, who took their rise about the same time, they took the field against the infidels, won many battles during the crusades, and performed prodigies of valor. The emulation which existed between these two Orders, at last produced hostilities between them, and it proceeded to such an extent that they finally turned their arms against each other. At length the Grand Masters of the respective Orders, assisted by the Pope, interfered, and to a great extent suppressed the quarrel, but there still remained a lingering jealousy between them.

Some time after this, the Turks succeeded in driving the christians out of Palestine, and at the capture of the last fortress held by the Knights, put a large number of the Templars to the sword. After this, the remnants of the two Orders found an asylum in the Island of Cyprus ; but from their diminished numbers, and the disinclination of the christian princes to renew the crusades, they saw no prospect of recovering the Holy Land, and the Templars returned to their different commanderies in various parts of the world. The Knights Hospitallers afterwards went to Rhodes and thence to Malta, where they remained and assumed its

name; since which time they have been known as Knights of Malta.

The early history of the Templars, as well as those of Malta, is a history of magnanimous warfare in the defence of the christian religion, and in the protection of christian pilgrims on their journeys going to, and returning from, the Holy City. That feature in their character, however, has long since ceased to be practical;—a love for the christian religion and the practice of the christian virtues have taken its place.

But to resume the history of the Order. From the time of Hugh de Payens to that of James de Molay, the Templars continued to be governed by a succession of the noblest and bravest knights of which the chivalry of christendom could boast. They continued to increase in power, in fame and in wealth; and thus independent in their circumstances, and fatigued with those unsuccessful struggles against the infidels which they had maintained with such manly courage, they returned to their native land to enjoy in peace and quiet, the recompense of their toils. But, like all men who are suddenly transported from danger and fatigue to opulence and ease, many of the Templars deviated from that virtuous course which they had hitherto pursued, and indulged too freely in those luxuries and fashionable amusements to which they were invited by opulence, and impelled by inactivity. Thus, from the indiscretions of a few, did the Knights Templars lose a considerable share of those honors and that celebrity which they had long enjoyed. But this relaxation of

discipline and attachment to luxurious indolence, were the only crimes of which the Templars were guilty ; and to men of honor and spirit like them, the forfeiture of popularity, which was the consequence of their apostasy, would be a sufficient punishment. This, however, was not the sentiment of Philip the Fair, then King of France, and he soon found a pretence for the exhibition of his ambitious and avaricious spirit by the most unjust and revengeful proceedings against the Order. In his celebrated controversy with Pope Boniface VIII, in the beginning of the fourteenth century, as Vertot observes, the Templars had, as was usual with them, sided with the Pontiff and opposed the king. This conduct, Philip, partly from a revengeful disposition and partly from the hope of gaining possession of the vast wealth of the Knights, never could forgive, but formed thenceforward the design of suppressing the Order whenever a proper opportunity should offer. This, however, did not occur till after the decease of Pope Boniface.

Immediately after the death of the pontiff the cardinals assembled to select his successor ; but party spirit ran so high in the conclave that there seemed no probability of filling the papal chair very speedily. At length, through the intrigues and machinations of the friends of Philip, the cardinals were induced to assent to the election of any priest whom he should recommend. This was the darling object which the monarch had in view, which being accomplished, he immediately sent for the archbishop of Bordeaux, whose ambition

he well knew had no bounds, and communicated to him the power which he had received of nominating a person to the papal chair, and promised that he should be the person, provided he would engage to perform six conditions. The archbishop greedily accepted the proposal, and forthwith took an oath on the sacrament to the faithful performance of the conditions. Philip at once disclosed to him five of these conditions, but reserved the sixth until the archbishop should be crowned pope. His coronation soon took place and he assumed the name of Clement V.

Vertot proceeds to say that a Templar and a citizen of Beziers having been apprehended for some crime and committed together to a dungeon, for want of a priest confessed to each other; that the citizen having heard the Templar's confession, in order to save his own life, accused the Order to King Philip, charging them, on the authority of what his fellow prisoner had told him, with idolatry, sodomy, robbery and murder; adding, that the Templars being secretly Mahometans, each Knight, at his admission into the Order, was obliged to renounce the Saviour, and to spit upon the cross in token of his abhorrence of it. Philip, on hearing these accusations, pardoned the citizen and disclosed to the Pope his sixth condition—the suppression of the Order of Knights Templars.

Clement, by Philip's direction, wrote in June, 1306, to De Molay, the Grand Master, who was then at Cyprus, inviting him to come and consult with him on some matters of great importance to the Order. De

Molay obeyed the summons and arrived in the beginning of 1307, at Paris, with sixty Knights and a large amount of treasure. He was immediately imprisoned, and on the 13th of October following, under the pretence of discovering what degree of credit might be attached to the accusations which had been made against the Order, every Knight in France was, by the secret orders of the King, arrested and put to the most excruciating tortures.* Several of the Knights, when extended on the rack, made every acknowledgment which their persecutors desired. But others retaining on this instrument of agony that fortitude and contempt of death which they had exhibited on the field, persisted in denying the crimes with which they were charged, and maintained with their latest breath the innocence of their Order. Many of those, even, who had tamely submitted to their persecutors, retracted those ignominious confessions which the rack had extorted, and maintained their integrity in the midst of those flames which the barbarous Philip had kindled for their destruction. On the 12th of May, 1310, fifty-four of the Knights, were, after a mock trial, publicly burnt at Paris. The same vindictive and inhuman spirit was exhibited in the other provinces of France and the other nations of Europe. They bore their sufferings with unparalleled fortitude: and the only murmurs which parted from their lips, were those which expressed their anguish and remorse that they had in the hour of pain betrayed the interest of their

* Mackey's Lexicon of Freemasonry.

Order, and confessed themselves guilty of crimes unworthy of a Templar and a man.

But the atrocious scene was yet to come which was to complete the ruin of the Templars and satiate the vengeance of their enemies. Their Grand Master, Molay, and other dignitaries of the Order still survived : and though they had made the most submissive acknowledgments to their unrelenting persecutors, yet the influence which they had over the minds of the vulgar, and their connexions with many of the princes of Europe, rendered them formidable and dangerous to their oppressors. In order, therefore, that these might not restore union to their dismembered party, and inspire them with courage to revenge the murder of their companions, and that they might not live to prove the innocence of their Order and the vile motives of Philip in persecuting them, the French monarch commanded the Grand Master and four of his brethren to be led out to a scaffold, erected for the purpose, and there to confess before the public the enormities of which their Order had been guilty, and the justice of their punishment. If they adhered to their former confessions, a full pardon was promised to them ; but if they persisted in maintaining their innocence, they were threatened with destruction on a pile of wood which the executioners had erected in their view to awe them into compliance. While the multitude were standing round in awful expectation, ready from the words of the prisoners to justify or condemn their king, the venerable Molay, with a cheerful and

undaunted countenance, advanced in chains to the edge of the scaffold, and in a firm and impressive tone thus addressed the spectators :—"It is but just, that in this terrible day, and in the last moments of my life, I lay open the iniquity of falsehood and make truth to triumph. I declare then, in the face of heaven and earth, and I confess, though to my eternal shame and confusion, that I have committed the greatest crimes ; but it has been only in acknowledging those that have been charged with so much virulence upon an Order, which truth obliges me to pronounce innocent. I made the first declaration they required of me, only to suspend the excessive tortures of the rack, and mollify those that made me endure them. I am sensible what torments they prepare for those that have courage to revoke such a confession. But the horrible sight which they present to my eyes, is not capable of making me confirm one lie by another. On a condition so infamous as that, I freely renounce life which is already but too odious to me. For what would it avail me to prolong a few miserable days, when I must owe them only to the blackest of calumnies."* In consequence of this manly revocation, the Grand Master and his companions were hurried into the flames, where they retained that contempt of death which they had exhibited on former occasions.

But notwithstanding the efforts of King Philip and the Pope, the Order of Templars was not annihilated.

* *Histoire des Chevaliers de Saint Jean de Jerusalem*, par Abbe Vertot, tome ii. pp. 101, 102.

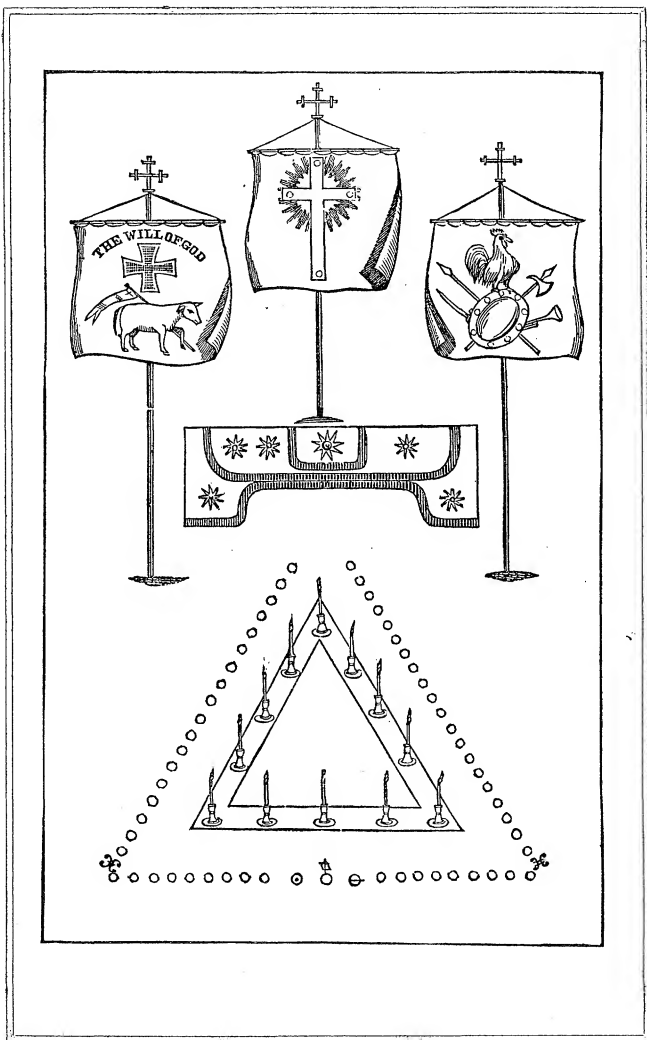
De Molay, in anticipation of his fate, appointed John Mark Lamienus as his successor in office, and from that time to the present, there has been a regular and uninterrupted succession of Grand Masters. The following is a list of the names of these Grand Masters and the date of their elections.*

1. Hugh de Payens,1118
2. Robert of Burgundy,1139
3. Everard de Barri,1147
4. Bernard de Trenellape,1151
5. Bertrand de Blanchefort,1154
6. Andrew de Montbar,1165
7. Philip of Naplus,1169
8. Odo de St. Amand,1171
9. Arnold de Troye,1180
10. John Terricus,1185
11. Gerard Ridefort,1187
12. Robert Sablaeus,1191
13. Gilbert Gralius,1196
14. Philip de Plessis,1201
15. William de Carnota,1217
16. Peter de Montagu,1218
17. Arnaud de Petragrossa,1229
18. Herman de Petragrorious,1237
19. William de Rupefort,1244
20. William de Sonnac,1247
21. Reginald Vichierius,1250
22. Thomas Beraud,1257

* Mackey's Lexicon of Freemasonry.

23.	William de Beaujeau,	1274
24.	Theobald Gaudinius,	1291
25.	James de Molay,	1298
26.	John Mark Lamienus,	1314
27.	Thomas Theobald Alexandrinus,	1324
28.	Arnold de Braque,	1340
29.	John de Claremont,	1349
30.	Bertrand de Guesclin,	1357
31.	John Arminiacus,	1381
32.	Bernard Arminiacus,	1392
33.	John Arminiacus,	1419
34.	John de Croy,	1451
35.	Bernard Imbault,	1472
36.	Robert Senoncourt,	1478
37.	Galeatius de Salazar,	1497
38.	Philip Chabot,	1516
39.	Gaspard de Jaltiacco Tavanensis,	1544
40.	Henry de Montmorency,	1574
41.	Charles de Valois,	1615
42.	James Ruxellius de Granceio,	1651
43.	Duc de Duras,	1681
44.	Philip, Duke of Orleans,	1705
45.	Duc de Maine,	1724
46.	Louis Henry Bourbon,	1737
47.	Louis Francis Bourbon,	1741
48.	Duc de Cosse Brisac,	1776
49.	Claude M. R. de Chevillon,	1792
50.	Bernard R. F. Palaprat,	1804
51.	Sir Sidney Smith,	1838

ENCAMPMENT OF
KNIGHTS TEMPLARS.



ENCAMPMENT OF KNIGHTS TEMPLARS.

The officers necessary to form an Encampment are as follows: Most Eminent Grand Commander, Generalissimo, Captain General, Prelate, Treasurer, Recorder, Senior Warden, Junior Warden, Standard Bearer, Sword Bearer, Warder, and Sentinel. The throne is situated in the East; above is suspended a banner, on it a cross surmounted by rays of light; on each side a sky-blue banner, on one of which are arranged the emblems of the Order, and on the other a paschal lamb and Maltese cross, with the motto, "The will of God." The Grand Commander is seated on the throne; the Generalissimo and Prelate on his right, the Captain General on his left; the Treasurer on the right, and the Recorder on the left in front; the Senior Warden at the south-west angle of the triangle, and on the right of the first division; the Junior Warden at the north-west angle of the triangle, and on the left of the third division; the Standard Bearer in the west, the Sword Bearer on his right, and the Warder on his left; at the base of the triangle and in front of the Standard Bearer, a stall for the Initiate. The Knights are so arranged that there shall be an equal number on each side of the throne and in front.

DRESS.

A full suit of black. A black velvet sash, trimmed with silver lace, hanging on the right shoulder and crossing the body to the left side; at the end of the

sash is suspended a poniard, or small dirk : on the left hip of the sash is a Maltese cross ; on the right shoulder a black rose ; on the left breast a star of nine points ; in the center of the star, a cross and serpent of gold, surmounted by a circle on which is engraved or enameled, "In hoc signo vinces." An APRON of black velvet, of a triangular form, trimmed with silver lace. On the top or flap is a triangle, with twelve holes perforated through it ; in the center of the triangle is a cross and serpent ; on the center of the apron is a scull and cross bones, and at equal distance from them, in a triangular form, a star with seven points ; in the center of each star a red cross.

OPENING.

JAMES—Chap. i. v. 1—9, 26—27. James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations ; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not ; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all

his ways. Let the brother of low degree rejoice in that he is exalted.

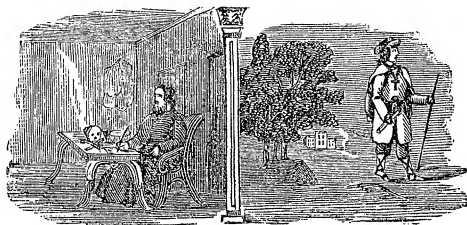
If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

PRAYER AT OPENING.

Almighty Father, we desire to bow before thee at this time and make our grateful acknowledgments for all thy mercies. As poor and weary pilgrims traveling to a far country, we need thy guidance and protection. Direct our steps, we beseech thee, in the way to that land of promise which lies beyond the cold stream of death. May we have strength and courage to contend successfully with the enemies that may oppose our progress, and grant us a final and eternal triumph. Make us sincerely penitent for our past offences ; and grant us faith in the merits of our once crucified, but now risen and ascended Saviour, that through our blessed Emanuel we may receive forgiveness for the past and an inheritance among the saints in light. " Our Father, which art in Heaven, hallowed be thy name ; thy kingdom come ; thy will be done in earth as it is in heaven ; give us this day our daily bread ; and forgive us our debts as we forgive our debtors ; and lead us not into temptation, but deliver

us from evil ; for thine is the kingdom, and the power, and the glory, forever. Amen."

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FIRST EXHORTATION.

————— I greet thee. * * *

Silver and gold have I none : but such as I have give I unto thee.

* * * * *

Hearken to a lesson to cheer thee on thy way, and assure thee of success.

And Abraham rose up early in the morning, and took *bread* and a *bottle of water* and gave it unto Hagar (putting it on her shoulder), and the child, and sent her away, and she departed and wandered in the wilderness, and the water was spent in the bottle, and she cast the child under one of the shrubs; and the angel of God called to Hagar out of heaven, saying, Arise, lift up the lad and hold him in thine hand, for I will make him a great nation: and God opened her eyes and she saw a well of water. By faith Abraham sojourned in the land of promise as in a strange country, dwelling in tabernacles; for he looked for a city which hath foundations, whose builder and maker is God. Be ye therefore followers of God as dear children, rejoicing in the Lord always; and again I say rejoice.

Farewell—God speed thee.

SECOND EXHORTATION.

———— I greet thee. * * *

If a brother or sister be naked and destitute of daily food, and one of you say, Depart in peace, be ye warmed and filled, and ye give them not of those things which are needful for the body, what doth it profit? To do good and to communicate, forget not, for with such sacrifices God is well pleased. Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men; after the rudi-

ments of the world, and not after Christ : For in him dwelleth all the fullness of the Godhead bodily.

Farewell—God speed thee.

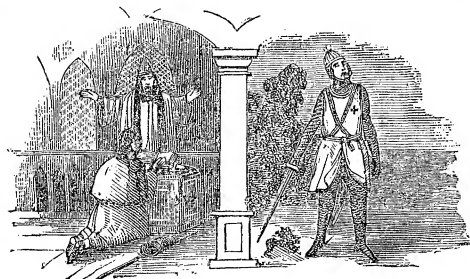
THIRD EXHORTATION.

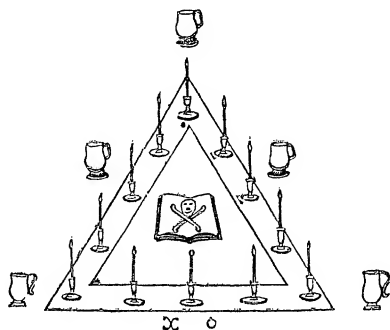
————— I greet thee. * * *

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light. Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Farewell—God speed thee.

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FIRST LESSON.

MATTHEW—Chap. xxvi. v. 14—25. Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me and I will deliver him unto you ? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him. Now the first day of the feast of unleavened bread, the disciples came to JESUS, saying unto him, Where wilt thou that we prepare for thee to eat the passover ? And he said, Go into the city to such a man, and say unto him : The Master saith, My time is at hand ; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had ap-

pointed them ; and they made ready the passover. Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord is it I ? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth, as it is written of him : but woe unto that man by whom the Son of man is betrayed ! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I ? He said unto him, Thou hast said.

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SECOND LESSON.

MATTHEW—Chap. xxvi. v. 36—49. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death ; tarry ye here, and watch with me. And he went a little further, and fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me : nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith

unto Peter, What ! could ye not watch with me one hour ? Watch and pray, that ye enter not into temptation : the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again, for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest : behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going : behold, he is at hand that doth betray me.

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he ; hold him fast. And forthwith he came to Jesus, and said, Hail, Master ; and kissed him.

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THIRD LESSON.

MATTHEW—Chap. xxvii. v. 24—37. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his

hands before the multitude, saying, I am innocent of the blood of this just person : see ye to it. Then answered all the people, and said, His blood be on us, and on our children.

Then released he Barabbas unto them : and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe.

And when they had plaited a crown of thorns, they put it upon his head, and a reed in his right hand ; and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews ! And they spit upon him, and took the reed and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name ; him they compelled to bear his cross.

And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink, mingled with gall : and when he had tasted thereof he would not drink. And they crucified him, and parted his garments, casting lots, that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there : And set up over his

head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.**

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FOURTH LESSON.

Although it is appointed unto all men once to die, yet, as the Scriptures inform, the Saviour of the world arose from the dead and ascended up into heaven; there forever seated on the throne of majesty on high, so they also assure us, that all who have received Him for their righteousness, and put their trust in Him, shall rise to life everlasting.

In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. And behold, there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon

it. His countenance was like lightning, and his raiment white as snow : And for fear of him, the keepers did shake, and become as dead men. And the angel answered and said unto the women, Fear not ye : for I know that ye seek Jesus, which was crucified. He is not here ; for he is risen, as he said. Come see the place where the Lord lay : and go quickly and tell his disciples that he is risen from the dead ; and behold, he goeth before you into Galilee ; there shall ye see him : lo, I have told you. And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word.

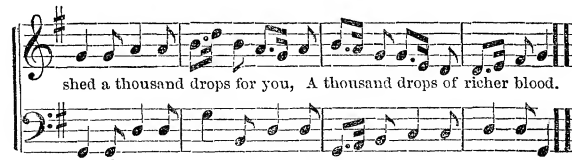
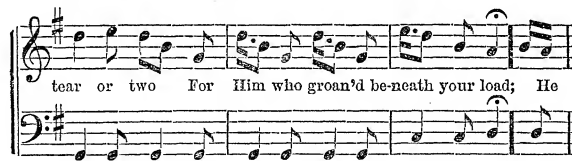
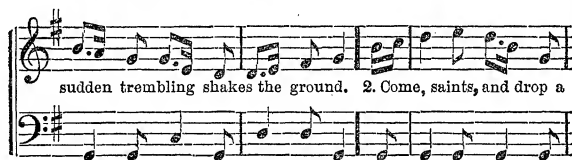
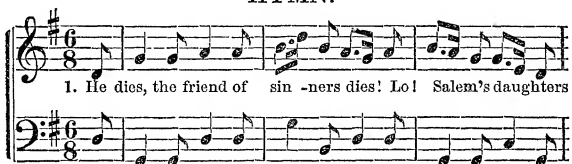
And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshiped him.

And he led them out as far as Bethany ; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshiped him, and returned to Jerusalem with great joy.



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HYMN.



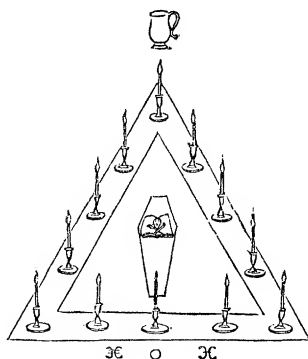
Here's love and grief beyond degree,
 The Lord of glory dies for man !
 But lo ! what sudden joys we see :
 Jesus, the dead, revives again !
 The rising God forsakes the tomb ;
 (In vain the tomb forbids his rise,)
 Cherubic legions guard him home,
 And shout him " Welcome to the skies ! "

Break off your tears, ye saints, and tell
 How high your great Deliv'rer reigns :
 Sing how he spoil'd the hosts of hell,
 And led the monster death in chains !

Say, " Live forever, wondrous King !
 Born to redeem, and strong to save ! "

Then ask the monster, " Where's thy sting ? "
 And, " Where's thy vict'ry, boasting grave ? "

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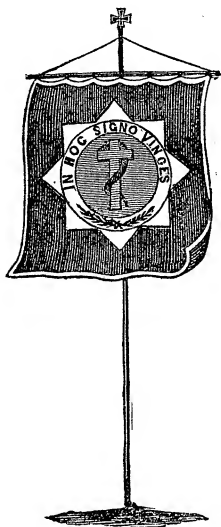
FIFTH LESSON.

Acts—Chap. i. v. 15—26. And in those days

Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty), Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity ; and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem ; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein ; and his bishopric let another take. Wherefore, of these men which have accompanied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots ; and the lot

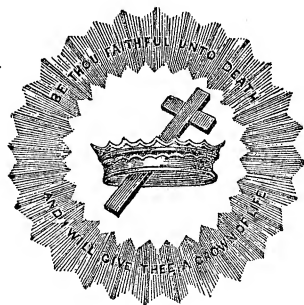
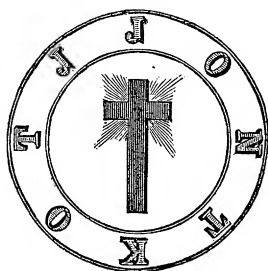
fell upon Matthias ; and he was numbered with the eleven apostles.

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ORDER OF.
KNIGHTS OF MALTA.



ORDER OF KNIGHTS OF MALTA.

FIRST LESSON.

ACTS—Chap. xxviii. v. 1—5. And when they were escaped, then they knew that the island was called Melita. And the barbarous people shewed us no little kindness ; for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. * * * *

SECOND LESSON.

ST. JOHN—Chap. xix. v. 19. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. * * * *

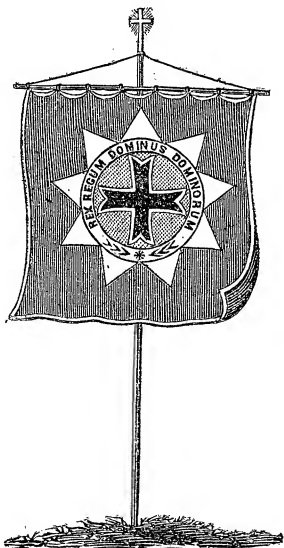
THIRD LESSON.

ST. JOHN—Chap. xx. v. 24—28. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the
(279)

nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

And after eight days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God.

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AN ADDRESS TO A NEWLY CREATED SIR KNIGHT TEM-
PLAR AND KNIGHT OF MALTA.

Sir Knight :—Having passed through the several degrees and honorary distinctions of our ancient and honorable institution—in your admission to the tessellated Masonic ground floor—your ascent into the middle chamber—your entrance to the unfinished *sanctum sanctorum*—your regularly passing the several gates of the temple—induction to the *oriental chair*, witnessing the completion and dedication of that superb model of excellence, the *Temple*, which has immortalized the names of our ancient Grand Masters, and the justly celebrated craftsmen :—Having wrought in the ruins of the first Temple, and from its sacred *Royal Arch* brought to light incalculable treasures and advantages to the craft—Having duly studied into the way and manner of their concealment ; also having been engaged in the hazardous enterprise of traversing an enemy's dominions, and there convincing a foreign prince that *truth* is great and will prevail—therefore you are now admitted to a participation of those labors which are to effect the erection of a Temple more glorious than the first, even that beauteous Temple of *Holiness* and *Innocence*, whose pillars are *Charity*, *Mercy*, and *Justice*, the foundation of which is in the breast of every one who has tasted that the Lord is gracious ; to whom coming as unto a living stone, disallowed indeed of men, but chosen of God

and precious, even that hope which is an anchor to the soul both sure and steadfast, that demonstrates the existence of the soul, and animates us with the certainty of a glorious immortality.

And now, Sir Knight, we bid you welcome to all those rights and privileges, even to that disinterested friendship and unbounded hospitality which ever has, and we hope and trust ever will continue to adorn, distinguish and characterize this noble Order.

It will henceforth become your duty as well as inclination, to assist, protect and befriend the weary, way-worn traveler, who finds the heights of fortune inaccessible, and the thorny paths of life broken, adverse, and forlorn—to succor, defend and protect *innocence*, the *distressed* and *helpless*, ever standing forth as a champion to espouse the cause of the *Christian Religion*.

You are to inculcate, enforce and practice *virtue*; and amidst all the temptations which surround you, never to be drawn aside from the path of duty, or forgetful of those due guards and pass-words which are necessary to be had in perpetual remembrance; and while one hand is wielding the sure defense for your Companion in danger, let the other grasp the mystic Trowel, and widely diffuse the genuine cement of Brotherly Love and Friendship.

Should calumny assail the character of a Brother Sir Knight, recollect that you are to step forth and vindicate his good name, and assist him on all necessary occasions. Should assailants ever attempt your

honor, interest, or happiness, remember, also, at the same time, you have the counsel and support of your brethren, whose mystic words, combining the virtues of Faith, Hope, and Charity, with *Justice*, *Fortitude*, and *Mercy*, will leap from their scabbards in defense of your just rights, and ensure you a glorious triumph over all your enemies.

On this occasion permit me, Sir Knight, to remind you of our mutual engagements, our reciprocal ties ; for whatever may be your situation or rank in life, on close examination, you will find those in similar stations who have dignified themselves and been useful to mankind. Whether, therefore, you are placed upon the highest pinnacle of worldly grandeur, and distinctly seen to glitter from afar ; or glide more securely in the humble vale of obscurity, unnoticed save by a few ; it matters not, for a few rolling suns will close the scene, when naught but holiness will serve as a sure pass-word to gain admission into that *Rest* prepared from the foundation of the world. You are therefore called upon to discharge all your duties with fidelity and patience, whether in the *field*, in the *Senate*, on the *Bench*, at the *Bar*, or at the *Holy Altar*.

If you see a brother bending under the cross of adversity and disappointment, look not idly on, neither pass by on the other side, but fly to his relief. If he be deceived, tell him the *Truth* ; if he be calumniated, vindicate his cause ; for, although, in some instances, he may have erred, still recollect that in-

discretion in him should never destroy humanity in you.

Finally, Sir Knights, as *memento mori* is deeply engraved on all sublunary enjoyments, let us ever be found in the habiliments of righteousness, traversing the straight path of rectitude, virtue, and true holiness ; so that having discharged our duty here below, performed the *pilgrimage of life*, burst the *bands of mortality*, passed over the *Jordan of death*, and safely landed on the broad shore of eternity—there, in the presence of myriads of attending angels, we may be greeted as brethren, and received into the widely extended arms of the blessed EMANUEL, and forever made to participate in his Heavenly Kingdom.

AN EXHORTATION AT CLOSING AN ENCAMPMENT.

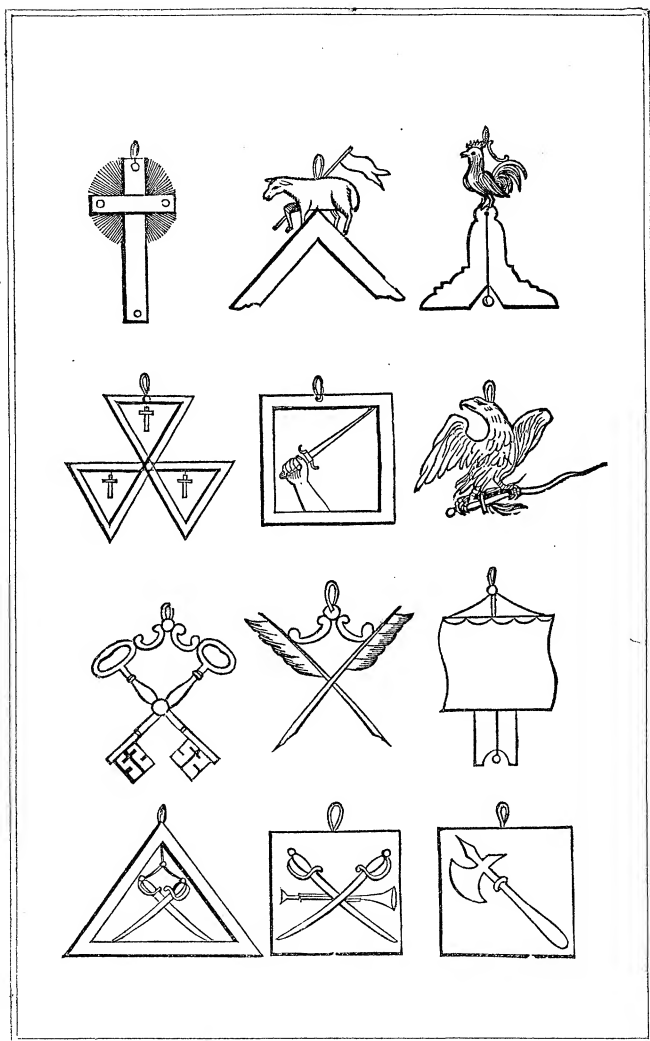
EPHESIANS—Chap. vi. v. 10—17. Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness ; and your feet shod with the preparation of the gospel of peace : above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

CEREMONIES AND CHARGES

UPON CONSTITUTING AND DEDICATING AN

ENCAMPMENT OF KNIGHTS TEMPLARS

AND THE APPENDANT ORDERS, AND INSTALLING
ITS OFFICERS.



CEREMONIES AND CHARGES

UPON CONSTITUTING AND DEDICATING AN ENCAMPMENT OF KNIGHTS TEMPLARS AND THE APPENDANT ORDERS, AND INSTALLING ITS OFFICERS.

THE Sir Knights will assemble in some convenient room near the church, or hall, where the ceremonies are to be performed, and open an Encampment. The lines are then formed by the Grand Marshal, when they advance to the church, where they will halt and open to the right and left, and face inward, while the Grand (or installing) officers, and others in succession, pass in. After taking their several posts, they salute the audience by presenting arms. The Grand Marshal will then order—"return arms—recover—be at ease." *The jewels are then collected and placed on the altar. An Ode or Anthem is then performed, succeeded by prayer, a sermon, and an ode.*

The Grand Marshal will then rise and say, "Most Eminent Grand Commander—A constitutional number of Knights Templars duly instructed in the sublime mysteries of our Orders, and being desirous of promoting the honor of the same, by aiding the cause of humanity, knowledge, and virtue, have applied to the proper authority for a WARRANT or CHARTER to constitute them a regular Encampment of Knights Templars and the appendant Orders. The prayer for their petition having been granted, they are now assembled for

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the purpose of being legally constituted, and of having their officers installed in due and ancient form."

The Grand Master will then direct the Grand Recorder to read the Charter or Warrant, which being done, he will ask the members if they still approve of the officers named in the Warrant; if they assent, the Grand Master will then rise and declare, "By virtue of the high power and authority in me vested, I do now form you, my worthy brother Knights, into a just and regular ENCAMPMENT OF KNIGHTS TEMPLARS. Henceforth you are authorized and empowered to form and open a COUNCIL OF KNIGHTS OF THE RED CROSS, an ENCAMPMENT OF KNIGHTS TEMPLARS and KNIGHTS OF MALTA of the ORDER OF ST. JOHN OF JERUSALEM, and to perform all such things as may appertain to the same; conforming in all your doings to the laws and Constitution of the Grand Encampment under whose authority you act, and to the Constitution and edicts of the General Grand Encampment of the United States. And may the God of your Fathers be with you, and guide and direct you in all your undertakings."

The jewels having been collected on the Knights' first entrance, and deposited on the altar or table in front of the Grand Master, are now uncovered, to solemn music, when the Prelate rises and says—"From time immemorial, it has been customary for the Masonic fraternity to dedicate the different departments of our institution to different patrons. We dedicate our Lodges to Sts. John the Baptist and the Evangelist; our Chapters to Zerubbabel, and Encampments

to St. John the Almoner. We do this not in that superstitious sense in which the heathen employ the term when they set apart their temples for the worship of their imaginary deities ; nor in that high and solemn sense in which Christians dedicate their churches to the great Jehovah ; but we do it simply to testify our respect and esteem for the character of those who have been so eminently beneficial to our institution, and that their examples may stimulate us to imitate their exalted virtues.

“To our most eminent and worthy Patron **ST. JOHN THE ALMONER**, I do now solemnly dedicate this Encampment, by the name and title of——— Encampment ; and may the God of all grace abundantly bless you in your laudable undertaking, and may each one of its members so redeem his time that he may finally receive the joyful invitation, ‘Enter thou into the joy of thy Lord.’ ‘Glory to God in the highest, and on earth peace, good will towards men.’ (Response.) ‘As it was in the beginning, is now, and ever shall be, world without end. Amen.’ ”

The Grand Commander elect, is then presented to the Grand Master by the Marshal, who says “Most Worshipful, I have the honor to present you the Most Eminent Sir —— who has been appointed to the office of first Grand Commander of this Encampment. I find him well skilled in our sublime mysteries, and observant of the noble precepts of our forefathers, and have, therefore, no doubt but he will discharge the important duties of his office with fidelity.”

The Grand Master then asks, "Most Eminent, are you ready to subscribe to the pledge of office?" On his answering in the affirmative, the Grand Master will draw his sword, and holding it horizontally, the edge toward the Grand Commander elect, who will place his left hand on the same, and his right hand on his left breast, and repeat as follows :—"I do solemnly promise, upon the honor of a Knight Templar, that I will, to the best of my knowledge and ability, faithfully discharge the various duties incumbent upon the office to which I have been appointed ; that I will support and maintain the By-laws of this Encampment, and the laws and Constitution of the Grand Encampment under whose immediate authority I act ; also the Constitution and edicts of the General Grand Encampment of the United States of America."

The Grand Master then observes—"Most Eminent Sir ———, I enter upon the discharge of my duty on this interesting occasion, with great pleasure. In installing you as the first officer of an institution which is founded on the *Holy Religion of Jesus Christ*, I am satisfied that I am promoting the interests of the Order generally, but more particularly in this part of our country. Having accepted this honorable and responsible office, you will endeavor to discharge your duty ~~in~~ such a manner as to convince the world, that those calumnies which have been repeatedly cast upon our Institution by the enemies of our Order, are false and unfounded.

I shall now propose certain questions to you, rela-

tive to the duties of your office, to which I must request an unequivocal answer :*

1. Do you solemnly promise, upon the honor of a Knight Templar, that you will exert your best endeavors to correct the errors, purify the morals, and promote the true happiness of those of your brother Knights who have attained this magnanimous Order ?

2. That you will not confer the Orders on any person who has not shown a charitable and humane disposition, nor upon any one who is an enemy to the Christian Religion : but only upon such as you have reason to believe will cheerfully conform to all our laws and precepts ?

3. That you will endeavor to promote the general good of the Order on all proper occasions, be ever ready to give and receive instruction, especially from the State and General Grand Officers ?

4. That, to the utmost of your power, you will preserve the solemnities of our ceremonies, and conduct yourself in open Encampment with the most profound respect and reverence, as an example to your brother Knights ?

5. That you will not acknowledge or have intercourse with any Encampment which does not work under a constitutional charter or warrant ?

6. That you will not permit any person to visit your Encampment who has not been Knighted in an Encampment legally constituted, without his first being formally healed ?

7. That you will bind your successor in office to

the observance of these rules, to which you have now assented ?

Do you submit to all these things and promise to observe and practice them faithfully ?

Let us kneel and address the throne of grace.

Prayer is then offered by the Prelate.

INSTALLATION CHARGE TO THE MOST EMINENT GRAND
COMMANDER.

MOST EMINENT:—I now invest you with the badge of your office, which is a cross surmounted by rays of light. It is to remind you that *humility*, *love*, and pure *benevolence* are refulgent rays that emanate from the pure and undefiled religion of the blessed Emanuel, and which should ever characterize the members of this Order ; it is not only to remind you of the respect and obedience you have a right to expect from your brother Knights, but also those important duties which you owe to them and to the Order.

I now declare you duly installed Grand Commander of ——— Encampment, not doubting your determination to support, to the utmost of your ability and influence, the honor and reputation of this magnanimous Order ; and I am persuaded, as it will be for your interest, that you will govern this Encampment with such wisdom and regularity as will convince the Sir

Knights that their confidence and partiality has not been misplaced.

I now present you with a Charter, under which you will be authorized to work ; you will consider it a sacred deposit, and never permit it to be used for any other purposes than those which are expressed in it. The Holy Bible, the great Luminary in every degree of Masonry, together with the Cross Swords, I now confide to your care. In the former part of this sacred volume we are taught to believe in the existence of the eternal Jehovah, the Creator of all things, the Governor of the Universe, and the Judge of all ; that man is a moral and accountable being ; that he at first was created upright, but fell by transgression, and became justly exposed to eternal punishment. In the latter part we are taught, that when there was no eye to pity, nor created arm to save, Infinite Benevolence devised a plan whereby God could be just, and the justifier of him that believeth on the Lord Jesus Christ ; that the great Messiah came into this rebellious world, took upon himself the character of a servant, fulfilled the law, suffered an ignominious death upon the cross ; that he rose from the dead, ascended into heaven, and is now seated on the right hand of God the Father, making intercession for his people ; that he has opened a door whereby *all* who *will* may enter into *life eternal*.

By the *cross swords* we are reminded of the armor we should put on when we are called upon to wrestle against principalities and powers, against spiritual wickedness in high places ; being assured that by the

sword of the spirit, which is the word of God, we shall come off conquerers, and more than conquerers, through Him that loved us.

The Constitution of the General Grand Encampment of the United States, and of the Grand Encampment under whose immediate authority you act, together with the By-laws of ——— Encampment, are committed to your care. It will be necessary frequently to consult them, and take special care that none of the latter militate against the former. And now, Most Eminent, permit me to place you in the chair of your commandery, emblematic of that which was formerly filled by a succession of heroes of whom the world was not worthy; and may their bright example, whose matchless deeds are recorded on the historic page, animate you to the faithful discharge of every duty.

The Grand Master then proclaims—"Sir Knights, behold your Grand Commander." The Knights rise, draw swords, and present arms: while in this position, the M. W. says—

"Recollect, Sir Knights, that the future welfare and prosperity of your Encampment will depend as much on your obedience, attention, and assistance, as upon the wisdom, assiduity, and exertion of your Grand Commander."

The Sir Knights recover arms, return arms, and are seated. The M. W. then continues:

"Your duty henceforth, Most Eminent, will be to direct the ceremonies of the Encampment with wisdom

and impartiality, to confer the Orders on those who on application shall be found worthy; to preserve the Laws and Constitution of the Order from innovation and violation; to dispense *justice*, reward *merit*, encourage *truth*, suppress *profanity* at all times, and dispense the sublime principles of universal *benevolence*. You will distribute alms to poor and weary pilgrims traveling from afar; *feed the hungry, clothe the naked, and bind up the wounds of the afflicted*. In a word, you will inculcate the practice and duties of charity and hospitality, and govern your commandery with justice and moderation."

The Grand Master will direct all the officers of the new Encampment, except the Grand Commander, to rise and prepare to take the pledge of office, similar to the one taken by the Grand Commander.

The officers elect rise, and every third Knight from the right will draw and drop his sword to the right, on a horizontal position; the Knights will lay their left hand on the swords before them, and the right, (except of those who hold the swords,) upon their left breast.

The M. W. then administers the obligation as follows: "You and each of you, promise and agree, upon the honor of a Knight Templar," &c. &c., as before.

The Grand Marshal then presents the Generalissimo,

CHARGE TO THE GENERALISSIMO.

SIR—You have been appointed to the office of Generalissimo of this Encampment ; I now invest you with the badge of your office, which is a Square, surmounted by a Paschal Lamb. When beholding the lamb, let it stimulate you to have, at all times, a watchful eye over your own conduct, and an earnest solicitude for the prosperity of the kingdom of the blessed Emanuel, the spotless Lamb of God, who was slain from the foundation of the world.

The *Square* is to remind you that the Institution of Freemasonry and the Orders of Knighthood were formerly governed by the same Grand Masters, and that the same principles of *brotherly love and friendship* should forever govern the members of both Orders. Your station, Sir Knight, is on the right of your Commander ; your duty is to receive and communicate all orders, signs, and petitions, to assist your Commander in his various duties, and, in his absence, to preside over the Encampment.

The exercise of all your talents and zeal will be necessary in the discharge of your various duties. I charge you, therefore, to be faithful to the Sir Knights with whom you are associated ; put them often in remembrance of those things which tend to their everlasting peace ; finally, preach to them the Word ; “ be instant in season and out of season ; reprove, rebuke, exhort, with all long-suffering and doctrine : ” ever

remembering the promise, "Be thou faithful unto death, and I will give thee a crown of life."

CHARGE TO THE CAPTAIN GENERAL.

SIR—You are appointed to the important office of Captain General of this Encampment. I now invest you with the badge of your office, which is a Level, surmounted by a Cock. As the undaunted courage and valor of the cock stimulates him to conquer his competitor or yield himself a victim to the contest, so should you be stimulated to the discharge of every duty. You should have on "the breast-plate of righteousness," so that with patience and meekness you may ever travel on the *level* of humility, and be so supplied with divine grace as to prevent you from selling your *God* or denying your *Master*.

Your station is on the left of your Commander. Your duty, among many other things, is to see that the proper officers make all due preparation for the various meetings of the Encampment, that the Council Chamber and Asylum are in suitable array for the introduction of candidates, and the dispatch of business. You are also to receive and communicate all orders from the Grand Commander through the officers of the line. You are to assist in Council, and in the absence of your Commander and Generalissimo, you are to govern the Encampment. The *distressed widow*, the *helpless orphan*, and the innocent of the

weaker sex, you are ever to assist and protect. But, above all, you are to stand forth, having your loins girt about with truth, in the defence of the Christian religion from all its enemies. And now I exhort you, that with fidelity you perform every duty—"and whatsoever ye do, do it heartily as to the Lord, and not unto men; continue in prayer, and watch in the same with thanksgiving;" ever bearing in mind the promise, "Be not weary in well-doing, for in due season ye shall reap, if ye faint not."

CHARGE TO THE MOST EXCELLENT PRELATE.

SIR—You are appointed Prelate of this Encampment. I now have the pleasure of investing you with this Triple Triangle, which is the badge of your office, and a beautiful emblem of the Eternal Jehovah. Your station is on the right of the Generalissimo; your duty is at the Altar, to offer up prayers and oblations to the Deity. The duties of your office are very interesting and highly important, and will require your early and punctual attendance at every meeting. Your jewel is to remind you of the importance of the trust reposed in you; and may "He who is able, abundantly furnish you for every good work, preserve you from falling into error—improve, strengthen, establish, and perfect you," and finally, greet you with "well done, good and faithful servant, enter thou into the joy of thy Lord."

CHARGE TO THE SENIOR WARDEN.

SIR—You are appointed Senior Warden of this Encampment. I now invest you with the badge of your office, which is a Hollow Square and Sword of Justice. It is to remind you, that as the children of Israel marched in a hollow square, in their journey through the wilderness, in order to guard and protect the Ark of the Covenant, so should you be vigilant in guarding every avenue from innovation and error. Let the sword of justice, therefore, be drawn to guard the Constitution of the Order. Your station is at the south-west angle of the triangle, and upon the right of the first division. You will attend on pilgrim warriors traveling from afar, comfort and support pilgrim penitents, and recommend them after due trial to the favor and protection of the Grand Commander. You will be assiduous in teaching your division their duties and exercises. You will, on all occasions, form the avenues for the approach and departure of your Commander; and prepare the lines for inspection and review. Let it be your constant care that the warrior be not deterred from duty, nor the penitent molested on his journey. Finally, “let your light so shine before men, that they, seeing your good works, may glorify your Father which is in Heaven.”

CHARGE TO THE JUNIOR WARDEN.

SIR—You are appointed Junior Warden of this Encampment. I now invest you with the badge of your office, which is an Eagle and Flaming Sword. It is to remind you to perform your duties with justice and valor, having an eagle eye on the prosperity of the Order. Your station is at the north-west angle of the triangle, and on the left of the third division. Your duty is to attend on weary pilgrims traveling from afar, conduct them on their journey, plead their cause, and, by permission of the Grand Commander, introduce them into the Asylum. You will be careful that, in addition to sandals, staff, and scrip, their whole preparation and deportment be such as shall cause them to be recognized as *children of humility*. Teach them that "*Magna est veritas et prevalebit*," is the motto of one of our Orders, and although, in the course of their pilgrimage, they will often find the heights of fortune inaccessible, and the thorny paths of life crooked, adverse and forlorn, yet, by faith and humility, courage, constancy and perseverance in the great duties set before them in the Gospel, they may gain admission into the Asylum above, there to enjoy the honors and rewards that await the valiant soldiers of the Lord Jesus Christ. Finally, be ye perfect, always abounding in the work of the Lord; that you may be a shining light in the world. A city that is set on a hill cannot be hid.

CHARGE TO THE TREASURER.

SIR—You are appointed Treasurer of this Encampment, and I now invest you with the badge of your office. Your station is on the right of the Grand Commander, in front. The qualities which should recommend a Treasurer, are accuracy and fidelity : accuracy in keeping a fair and minute account of all receipts and disbursements ; fidelity in carefully preserving all the property and funds of the Encampment that may be placed in your hands, and rendering a just account of the same whenever called upon for that purpose. I presume that your respect and attachment to the Encampment, and your earnest solicitude for a good name, which is better than precious ointment, will prompt you to the faithful discharge of the duties of your office.

CHARGE TO THE RECORDER.

SIR—You are appointed Recorder of this Encampment, and I now invest you with the badge of your office. Your station is on the left of the Grand Commander, in front. The qualities which should recommend a Recorder, are promptitude in issuing the notifications and orders of his superior officers ; punctuality in attending the meetings of the Encampment ; correctness in recording their proceedings ; judgment in discriminating between what is proper and what is

improper to be committed to writing ; integrity in accounting for all moneys that may pass through his hands ; and fidelity in paying the same over into the hands of the Treasurer.

The possession of these good qualities, I presume, has designated you as a suitable candidate for this important office ; and I cannot entertain a doubt that you will discharge its duties beneficially to the Encampment, and honorably to yourself. And when you shall have completed the record of your transactions here below, and finished the term of your probation, may you be admitted into the celestial Asylum of saints and angels, and find your name recorded in the Lamb's Book of Life.

CHARGE TO THE STANDARD BEARER.

SIR—You are appointed Standard Bearer of this Encampment. I now invest you with the badge of your office, which is a Plumb, surmounted by a Banner. Your station is in the west, and in the center of the second division. Your duty is to display, support, and protect the Standard of the Order, which I now with pleasure confide to your valor. You will remember that it is our rallying point in time of danger ; and when unfurled in a just and virtuous cause, you will never relinquish it to an enemy but with your life. Let, therefore, your conduct be such as the virtuous will delight to imitate ; let the refulgent rays which

ever emanate from pure benevolence and humility, diffuse their luster on all around, that it may encourage and animate all true and courteous Knights, and, at the same time, confound and dismay all their enemies.

CHARGE TO THE SWORD BEARER.

SIR—You are appointed Sword Bearer of this Encampment. I now invest you with the badge of your office, which is a Triangle and Cross Swords. Your station is on the right of the Standard Bearer, and on the right of the second division when formed into line. Your duty is to watch all orders and signals from the Grand Commander, and see that they are promptly obeyed. You are, also, to assist in the protection of the banners of the Order, with a heart lively devoted to the principles of Faith, Hope, and Charity. With the mystic sword that is endowed with justice and fortitude, and tempered by mercy, in your hand, you may cast your eyes upon the Standard, and remember that "*In Hoc Signo Vincas*" is an expressive motto of our Order, and encouraging to the heart of every believer.

CHARGE TO THE WARDER.

SIR—You are appointed Warder of this Encampment. I now invest you with the badge of your office, which is a square plate with a Trumpet and

Cross Swords engraved thereon. Your station is upon the left of the Standard Bearer, and upon the left of the second division when formed into line. Your duty is to announce the approach and departure of the Grand Commander, to post the sentinels, and see that the Asylum is duly guarded. You will, also, report all petitions from visitors and strangers, and communicate the orders of your superior officers ; and I charge you to be punctual in your attendance at our meetings, and indefatigable in the discharge of your important duties ; for though yours is among the last offices in the Encampment, it is by no means the least important.

CHARGE TO THE THREE GUARDS.

SIR KNIGHTS—You are appointed Captains of the Guards. I now invest you with the badge of your office, which is a square plate with a Battle-Axe engraved thereon. Your post is that of honor as well as danger. You will therefore be vigilant, and challenge with spirit, examine with caution, admonish with candor, relieve cheerfully, protect with fidelity, and fight valiantly.

CHARGE TO THE ENCAMPMENT.

SIR KNIGHTS—To manage and conduct the concerns of an Encampment of Knights Templars with that promptitude, integrity and skill which the Institute demands, will require the exercise of all the talents and perseverance of its officers and members. Are any of you solicitous that your equals and inferiors should conduct toward you with deference and respect? You will be sure to let no opportunity pass without furnishing them with an example in your own conduct toward your superiors. The officers will recollect that those moral and religious duties and precepts which they from time to time so forcibly impress upon the minds of others, should by no means be neglected by themselves; as the most effectual way to ensure success is to let precept and example go hand in hand.

I would therefore exhort one and all of you to look well to the East, to the West, to the North, and to the South, and see that the entering avenues are strictly guarded, and that you suffer no one to pass the threshold of your Asylum but the worthy Children of Humility; and, at the same time, that you suffer no one to walk among you disorderly, without admonition or reproof. While such is the conduct of its officers and members, you may rest assured that this valiant and magnanimous Order will forever flourish like the *green bay tree*. And now, my worthy Sir Knights, I would address you, in the language of David to his beloved city, "Peace

be within thy walls, and prosperity within thy palaces. For my Brethren and Companions' sakes, I will now say, "Peace be within thee."

The Grand Marshal then proclaims the new Encampment, in the following manner, viz :

"In the name of the Most Eminent Grand Encampment of the State of —, I proclaim this Encampment by the name of — Encampment, No. —, to be legally constituted, consecrated, and the officers duly installed."

The lines are then formed, and return in the same order to the hall from whence they started, where the business of the Encampment is resumed. After the necessary business is finished, the Encampment is closed in due and ancient form.

FUNERAL CEREMONIES.

ORDER OF PROCESSION.

Warder.
Band of Music.
Escort of Knights Templars.
Sword Bearer, Grand Standard Bearer.
Stewards with White Rods.
Master Masons.
Royal Arch Masons.
Present and Past Masters.
Grand Officers and Past Grand Officers of all Masonic Bodies.
Eminent Past Grand Commanders.
Holy Writings.
Eminent Commander and Prelate.
Guard of Honor.
Six Sir Knights.

Pall Bearer.

COFFIN.

Pall Bearer.

Guard of Honor, consisting of Four Sir Knights.
Chief Mourners in Carriages.
Clergy in Carriages.
Citizens in Carriages.

SERVICES IN CHURCH.

The Funeral Service of Knighthood will be conducted according to the following Ritual :

E. Commander—Sir Knights : In the solemn rites of our Order, we have often been reminded of the great truth that we were born to die. Mortality has been brought to view, that we might more earnestly seek an immortality beyond this fleeting life, where death can come no more forever. The sad and mournful funeral knell has betokened that another spirit has winged its flight to a new state of existence. An alarm has come to the door of our Asylum, and the messenger was death, and none presumed to say to the awful

presence, "Who dares approach?" A pilgrim warrior has been summoned, and "there is no discharge in that war." A burning taper of life in our Commandery has been extinguished, and none save the High and Holy One can relight it. All that remains of our beloved Companion Sir Knight, lies mute before us, and the light of the eye, and the breathing of the lips, in their language of fraternal greeting, have ceased for us forever on this side of the grave. His sword, vowed only to be drawn in the cause of truth, justice and rational liberty, reposes still in its scabbard, and our arms can no more shield him from wrong or oppression. It is meet, at such a time, that we should be silent, and let the words of the Infinite and undying speak, that we may gather consolation from His revelations, and impress upon our minds lessons of wisdom and instruction, and the meetness of preparation for the last great change which must pass upon us all.

Let us be reverently attentive while Sir Knight our Prelate reads to us a lesson from the Holy Scriptures.

Prelate—Help, Lord! for the faithful fall from among the children of men. (Psalm xii, 1.)

Response—Help us, O Lord!

Prelate—The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. (Psalm xxxiv, 17.)

Response—Hear us, O Lord!

Prelate—The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit. (Psalm xxxiv, 18.)

Response—Be nigh unto us, O Lord!

Prelate—The Lord redeemeth the soul of his servants, and none of them that trust in him shall be desolate. (Psalm xxxiv, 22.)

Response—Redeem us, O Lord!

Prelate—For I will trust in my bow, neither shall my sword save me. (Psalm xlv, 6.)

Response—Redeem us, O Lord!

Prelate—But God will redeem my soul from the power of the grave; for He shall receive me. (Psalm xlix, 15.)

Response—Redeem us, O Lord!

Prelate—Wilt thou show wonders to the dead? Shall the dead

arise and praise thee? Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? (Psalm lxxxviii, 10, 11.)

Response—Save us, O Lord!

Prelate—We spend our years as a tale that is told. The days of our years are threescore years and ten; and if, by reason of strength, they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off and we fly away. So teach us to number our days, that we may apply our hearts unto wisdom. (Psalm xc, 9, 10, 12.)

Response—Teach us, O Lord!

Prelate—For He knoweth our frame; He remembereth that we are dust. As for man, his days are as grass; as a flower of the field, he flourisheth. For the wind passeth over it, and it is gone, and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him. (Psalm ciii, 14, 17.)

Response—Show mercy, O Lord!

Prelate—We shall not all sleep, but we shall all be changed—in a moment, in the twinkling of an eye—at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? (1 Cor. xv, 51, 55.)

Response—O death, where is thy sting? O grave, where is thy victory?

Prelate—The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. (1 Cor. xv, 56, 57.)

Response—Thanks be to God!

E. Commander—Shall the memory of our departed Brother fade from among men?

Response—It is cherished in our souls forever.

E. Commander—Shall no record be left of his virtues and worth ?

Response—It is inscribed upon our hearts ; it is written in our archives ; the heart may cease to throb, and the archives may molder and decay ; but the tablets of the recording angel on high can never perish.

The Recorder here opens the Book of Records of the Commandery, on which a page is set apart, suitably inscribed, and says :

Thus it is written.

The Sir Knights uncover and bow their heads.

E. Commander—He was a true and courteous Knight, and has fallen in life's struggle full knightly, with his armor on, prepared for knightly deeds.

Prelate—Rest to his ashes, and peace to his soul !

Response—Rest to his ashes, and peace to his soul !

Prelate—Sovereign Ruler of the Universe ! into thy hands we devoutly and submissively commit the departed spirit.

Response—Thy will be done, O God.

Precious in the sight of Heaven,
Is the scene where Christians die ;
Souls, with all their sins forgiven
To the courts of glory fly ;
Every sorrow, every burden,
Every Cross, they lay it down ;
Jesus gives them richest guerdon,
In his own immortal Crown.

Here, above our Brother weeping
Through our tears we seize this hope ;
He in Jesus sweetly sleeping,
Shall awake to glory up.
He has borne his Cross in sorrow,
Weary Pilgrim, all forlorn—
When the sun shines bright to-morrow
'Twill reveal his sparkling crown.

Knights of Christ, your ranks are broken !
Close your front—the Foe is nigh !
Shield to shield, behold the Token,
As he saw it in the sky !
By this sign, so bright, so glorious,
You shall conquer, if you strive ;
And, like him, though dead, victorious
In the sight of Jesus live.

ADDRESS.

The procession will then form and march to the place of interment in the same order as before.

On reaching the grave, the Sir Knights will form a triangle around it, the base being at the foot, the E. Commander and Prelate being at the head of the grave ; the Royal Arch and Master Masons will take position within the triangle.

Prelate—Sir Knights : There is one sacred spot upon the earth, where the footfalls of our march are unheeded ; our trumpets quicken no pulse and incite no fear ; the rustling of our banners and the gleam of our swords awaken no emotion—it is the silent city of the dead, where we now stand. Awe rests upon every heart, and the stern warrior's eyes are bedewed with feelings which never shame his manhood. It needs no siege, nor assault, nor beleaguering host to enter its walls ; we fear no sortie, and listen for no battle-shout. No Warder's challenge greets the ear, nor do we wait a while with patience for permission to enter.

Hither must we all come at last ; and the stoutest heart and the manliest form that surrounds me will then be led a captive, without title or rank, in the chains of mortality and the habiliments of slavery, to the king of Terrors.

But if he has been faithful to the Captain of his salvation, a true soldier of the cross ; if he has offered suitable gifts at the shrine of his departed Lord, and bears the signet of the Lion of the tribe of Judah, then may he claim to be of that princely house, and be

admitted to audience with the Sovereign Master of heaven and earth. Then will he be stripped of the chains of earthly captivity, and clothed in a white garment, glistening as the sun, and be seated with princes and rulers, and partake of a libation, not of death and sorrow, but of that wine which is drunk forever new in the Father's kingdom above.

We cannot come here without subdued hearts and softened affections. Often, as the challenge comes which takes from our side some loved associate, some cherished companion in arms, and often as the trumpet sounds its wailing notes to summon us to the death-bed, and to the brink of the sepulchre, we cannot contemplate "the last of earth" unmoved. Each successive death-note snaps some fiber which binds us to this lower existence, and makes us pause and reflect upon that dark and gloomy chamber where we must all terminate our pilgrimage. Well will it be for our peace, then, if we can wash our hands, not only in token of sincerity, but of every guilty stain, and give honest and satisfactory answers to the questions required.

The sad and solemn scene now before us, stirs up these recollections with a force and vivid power which we have hitherto unfelt. He who now slumbers in that last, long, unbroken sleep of death, was our Brother. With him have we walked the pilgrimage of life, and kept watch and ward together in its vicissitudes and trials. He is now removed beyond the effect of our praise or censure. That we loved him, our presence here evinces, and we remember him in scenes to which the world was not a living witness, and where the better feelings of humanity were exhibited without disguise. That he had faults and foibles, is but to repeat what his mortality demonstrates—that he had a human nature, not divine. Over those errors, whatever they may have been, we cast, while living, the mantle of charity; it should, with much more reason, enshroud him in death. We, who have been taught to extend the point of charity even to a foe, when fallen, cannot be severe or merciless toward a loved Brother.

The memory of his virtues lingers in our remembrance, and reflects its shining luster beyond the portals of the tomb. The

earthen vase which has contained precious odors will lose none of its fragrance, though the clay be broken and shattered. So be it with our Brother's memory.

The Junior Warden then removes the sword and hat from the coffin, which last will then be lowered into the grave, while the Prelate repeats as follows :

Prelate—"I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die." (John xi, 25, 26.)

To the earth we commit the mortal remains of our deceased Brother, as we have already commended his soul to his Creator, with humble submission to Divine Providence. (*Here cast some earth upon the coffin.*) Earth to earth (*here cast again*); ashes to ashes (*here cast more earth*); dust to dust; till the morn of the resurrection, when, like our arisen and ascended Redeemer, he will break the bands of death, and abide the judgment of the great day. Till then, friend, Brother, Sir Knight, farewell! Light be the ashes upon thee, and "may the sunshine of heaven beam bright on thy waking!"

Response—Amen, and Amen, and Amen!

The Junior Warden then presents the sword to the E. Commander, who says :

E. Commander—Our departed Brother Sir Knight was taught, while living, that this sword, in his hands, as a true and courteous Knight, was endowed with three most estimable qualities—its hilt with *fortitude* undaunted; its blade with *justice* impartial; and its point with *mercy* unrestrained. To this lesson, with its deep emblematic significance, we trust he gave wise heed. He could never grasp it without being reminded of the lively significance of the attributes it inculcated. He has borne the pangs of dissolving nature—may we trust that it was with the same fortitude that he sustained the trials of this passing existence. To his name and memory be *justice* done, as we hope to receive the like meed

ourselves ; and may that *mercy*, unrestrained, which is the glorious attribute of the Son of God, interpose in his behalf to blunt the sword of divine justice, and admit him to the blessed companionship of saints and angels in the realms of light and life eternal.

Response—Amen, and Amen, and Amen !

The Senior Warden then presents a Cross to the Prelate, who says :

Prelate—This symbol of faith—the Christian's hope and the Christian's trust—we again place upon the breast of our Brother, there to remain till the last trumpet shall sound, and earth and sea yield up their dead. Though it may, in the past history of our race, have been perverted at times into an ensign of oppression, and crime, and wrong ; though it may have been made the emblem of fraud, and superstition, and moral darkness, yet its significance still remains as the badge of a Christian warrior. It calls to mind Gethsemane and its sorrowful garden ; the judgment hall of Pilate, and pitiless crown of thorns ; Golgotha and Calvary, and their untold agonies, that fallen man might live and inherit everlasting life. If an inspired apostle was not ashamed of the Cross, neither should we be ; if he gloried in the significance of the truths it shadowed forth, so ought we to rejoice in it as the speaking witness of our reliance beyond the grave. May this hope of the living have been the anchor to the soul of our departed Brother—the token to admit him to that peaceful haven “where the wicked cease from troubling, and the weary are at rest.”

Response—Amen, and Amen, and Amen !

The Prelate then casts the Cross into the grave, and continues :

Our Brother, whose cold and lifeless remains have just been committed to the earth, was one of our fraternal band, bound by the same ties, and pledged to the same duties. To his bereaved and mourning friends and relatives, we have but little worldly con-

solation to offer, but we do tender to them our heartfelt sympathies. And if the solemn and interesting ceremonies in which we have been engaged have not pointed to them a higher hope and a better consolation, then all our condolences would be in vain.

Sir Knights (all kneeling), let us pray.

Almighty and most merciful God, we adore Thee as the Sovereign Ruler of all events, both in time and for eternity. As it has pleased Thee to take from our ranks one dear to our hearts, we beseech Thee to bless and sanctify unto us this dispensation of Thy providence. Inspire our hearts with wisdom from on high, that we may glorify Thee in all our ways. May we have Thy divine assistance, O most merciful God ! to redeem our misspent time ; and in the discharge of the important duties Thou hast assigned us in our moral warfare here below, may we be guided by faith and humility, courage and constancy, to perform our allotted pilgrimage acceptable in Thy sight, without asking a remission of years from Thee. And when our career on earth is finished, and the sepulchre appointed for all living receives our mortal bodies, may our souls, disengaged from their cumbrous dust, flourish and bloom in eternal day, and enjoy that rest which Thou hast prepared for Thy good and faithful servants in Thy blessed Asylum of peace beyond the vales of earth. All of which we ask through the mediation of our Redeemer, King of Kings, and Lord of Lords. Our Father, who art in heaven, hallowed be thy name ; Thy Kingdom come ; Thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us ; and lead us not into temptation, but deliver us from evil ; for thine is the Kingdom, and the power, and the glory, forever and ever. Amen.

Response—Amen, and Amen, and Amen !

E. Commander—Attention, Sir Knights.

The Guard of Honor form an arch of steel over the grave, while the following ode is being sung :

He dies ; the friend of sinners dies !
Lo ! Salem's daughters weep around,
A solemn darkness veils the skies,
A sudden trembling shakes the ground.

Come, saints, and drop a tear or two
For him who groan'd beneath your load ;
He shed a thousand drops for you,
A thousand drops of richer blood.

Here's love and grief beyond degree,
The Lord of glory dies for man !
But lo ! what sudden joys we see :
Jesus, the dead, revives again !

The rising God forsakes the tomb—
Up to his Father's court he flies ;
Cherubic legions guard him home,
And shout him welcome to the skies.

Break off your tears, ye saints, and tell
How high our great Deliv'rer reigns ;
Sing how he spoiled the hosts of Hell,
And held the monster, Death, in chains.

Say, "Live forever, wondrous King,
Born to redeem, and strong to save ;"
Then ask the Tyrant, "Where's thy sting ?
And where thy vict'ry, boasting Grave ?"

THE
CONSTITUTIONS
OF THE
FREEMASONS
CONTAINING THE
CHARGES, REGULATIONS, ETC.
OF THAT MOST
ANCIENT AND RIGHT WORSHIPFUL FRATERNITY.

FOR THE USE OF LODGES.

L O N D O N :
PRINTED BY WILLIAM HUNTER.
IN THE YEAR OF MASONRY 5723.
ANNO DOMINI 1723.

ANCIENT CONSTITUTIONS.

THE following Constitutions are re-published from the first copy ever printed. At the Grand Lodge of England held on the 24th of June, 1721, the Duke of Montagu was elected Grand Master, who requested Dr. Desaguliers and James Anderson, D. D., "men of genius and education, to revise, arrange, and digest the Gothic Constitutions, old charges, and general regulations." This task they faithfully executed; and at the ensuing Grand Lodge held at the Queen's Arms, St. Paul's church yard, on the 27th of December 1721, being the festival of St. John the Evangelist, they presented the same for approbation. A committee of fourteen learned Brothers was then appointed to examine the manuscript, and to make their report; and on this occasion several very entertaining lectures were delivered, and much useful information given by a few old Brethren.

At a Grand Lodge held at the Fountain Tavern in the Strand in ample form on the 25th of March 1722, the committee reported that they had perused the manuscript containing the History, Charges, Regulations, &c., of masonry, and after some amendments had approved thereof. The Grand Lodge ordered the whole to be prepared for the press, and printed with all possible expedition. This order was strictly obeyed, and in little more than two years the Book of Constitutions appeared in print, under the following title: 'The Book of Constitutions of the Free Masons: Containing the History, Charges, Regulations, &c., of that most Ancient and Right Worshipful Fraternity. For the use of the Lodges.' London, 1723.

From that edition the following is re-published, for the purpose of placing it within the reach of every Mason, and preserving it for the craft in all coming time.

COMPILER.

CINCINNATI, Sept. 1850.

THE
CHARGES OF THE FREEMASONS,

EXTRACTED FROM

THE ANCIENT RECORDS OF LODGES BEYOND THE SEA, AND
OF THOSE IN ENGLAND, SCOTLAND AND IRELAND,

FOR THE USE OF

LODGES IN LONDON.

*To be read at the making of new Brethren, or when the
Master shall order it.*

THE GENERAL HEADS, VIZ.

- I. Of God and Religion.
- II. Of the Civil Magistrates, Supreme and Subordinate.
- III. Of Lodges.
- IV. Of Masters, Wardens, Fellows, and Apprentices.
- V. Of the Management of the Craft in Working.
- VI. Of Behaviour, viz :
 1. In the Lodge while constituted.

(319)

2. After the Lodge is over, and the Brethren not gone.
3. When Brethren meet without strangers, but not in a Lodge.
4. In presence of strangers not Masons.
5. At home, and in the neighborhood.
6. Towards a strange Brother.

I CONCERNING GOD AND RELIGION.

A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist, nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished; whereby masonry becomes the center of union, and the means of conciliating true friendship among persons that must have remained at a perpetual distance.

II. OF THE CIVIL MAGISTRATE, SUPREME AND SUBORDINATE.

A Mason is to be a peaceable subject to the civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and

welfare of the nation, nor to behave himself undutifully to inferior magistrates; for as masonry hath been always injured by war, bloodshed, and confusion, so ancient kings and princes have been much disposed to encourage the craftsmen; because of their peaceableness and loyalty, whereby they practically answered the cavils of their adversaries, and promoted the honor of the fraternity, who ever flourished in times of peace. So that if a brother should be a rebel against the State, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and, if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being, they cannot expel him from the Lodge, and his relation to it remains indefeasible.

III. OF LODGES.

A Lodge is a place where Masons assemble and work: Hence, that assembly, or duly organized society of Masons, is called a Lodge, and every brother ought to belong to one, and to be subject to its by-laws and general regulations. It is either particular or general, and will be best understood by attending it, and by the regulations of the General or Grand Lodge hereunto annexed. In ancient times, no Master or Fellow could be absent from it, especially when warned to appear at it, without incurring a severe censure, until it appeared

to the Master and Wardens, that pure necessity hindered him.

The persons admitted members of a Lodge must be good and true men, free-born, and of mature and discreet age, no bondmen, no women, no immoral or scandalous men, but of good report.

IV. OF MASTERS, WARDENS, FELLOWS, AND APPRENTICES.

All preferment among Masons is grounded upon real worth and personal merit only; that so the lords may be well served, the brethren not put to shame, nor the Royal Craft despised: Therefore, no Master or Warden is chosen by seniority, but for his merit. It is impossible to describe these things in writing, and every brother must attend in his place, and learn them in a way peculiar to this fraternity: Only candidates may know, that no Master should take an Apprentice, unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body, that may render him incapable of learning the art, of serving his Master's lord, and of being made a brother, and then a Fellow Craft in due time, even after he has served such a term of years as the custom of the country directs; and that he should be descended of honest parents; that so, when otherwise qualified, he may arrive to the honor of being the Warden, and then the Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his merit.

No brother can be a Warden until he has passed the part of a Fellow Craft; nor a Master until he has acted as a Warden, nor Grand Warden until he has been Master of a Lodge, nor Grand Master unless he has been a Fellow Craft before his election, who is also to be nobly born, or a gentleman of the best fashion, or some eminent scholar, or some curious architect, or other artist, descended of honest parents, and who is of singular great merit in the opinion of the Lodges. And for the better and easier, and more honorable discharge of his office, the Grand Master has a power to choose his own Deputy Grand Master, who must be then, or must have been formerly, the Master of a particular Lodge, and has the privilege of acting whatever the Grand Master, his principal, should act, unless the said principal be present, or interpose his authority by a letter.

These rulers and governors, supreme and subordinate, of the Ancient Lodge, are to be obeyed in their respective stations by all the brethren, according to the old charges and regulations, with all humility, reverence, love and alacrity.

V. OF THE MANAGEMENT OF THE CRAFT IN WORKING.

All Masons shall work honestly on working days, that they may live creditably on holy days; and the time appointed by the law of the land or confirmed by custom, shall be observed.

The most expert of the Fellow Craftsmen shall be

appointed the Master or Overseer of the lord's work ; who is to be called Master by those that work under him. The Craftsmen are to avoid all ill language, and to call each other by no disobliging name, but brother or fellow ; and to behave themselves courteously within and without the Lodge.

The Master, knowing himself to be able of cunning, shall undertake the lord's work as reasonably as possible, and truly dispend his goods as if they were his own ; nor to give more wages to any brother or apprentice than he really may deserve.

Both the Master and the Masons, receiving their wages justly, shall be faithful to the lord, and honestly finish their work, whether task or journey ; nor put the work to task, that hath been accustomed to journey.

None shall discover envy at the prosperity of a brother, nor supplant him or put him out of his work, if he be capable to finish the same ; for no man can finish another's work so much to the lord's profit, unless he be thoroughly acquainted with the designs and drafts of him that began it.

When a Fellow Craftsman is chosen Warden of the work under the Master, he shall be true both to Master and Fellows, shall carefully oversee the work in the Master's absence to the lord's profit ; and his brethren shall obey him.

All Masons employed, shall meekly receive their wages, without murmuring or mutiny, and not desert the Master till the work is finished.

A younger brother shall be instructed in working, to prevent spoiling the materials for want of judgment, and for increasing and continuing of brotherly love.

All the tools used in working shall be approved by the Grand Lodge.

No laborer shall be employed in the proper work of masonry; nor shall Free Masons work with those that are not free, without an urgent necessity; nor shall they teach laborers and unaccepted Masons, as they should teach a brother or fellow.

VI. OF BEHAVIOUR, VIZ:

1. IN THE LODGE WHILE CONSTITUTED.

You are not to hold private committees, or separate conversation, without leave from the Master, nor to talk of any thing impertinent or unseemly, nor interrupt the Master or Wardens, or any brother speaking to the Master: Nor behave yourself ludicrously or jestingly while the Lodge is engaged in what is serious and solemn; nor use any unbecoming language upon any pretence whatsoever; but to pay due reverence to your Master, Wardens and Fellows, and put them to worship.

If any complaint be brought, the brother found guilty shall stand to the award and determination of the Lodge, who are the proper and competent judges of all such controversies, (unless you carry it by appeal to the Grand Lodge), and to whom they ought to be referred unless a lord's work be hindered the mean while, in

which case a particular reference may be made; but you must never go to law about what concerneth masonry, without an absolute necessity apparent to the Lodge

2. BEHAVIOUR AFTER THE LODGE IS OVER, AND THE BRETHREN NOT GONE.

You may enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess, or forcing any brother to eat or drink beyond his inclination, or hindering him from going when his occasions call him, or doing or saying any thing offensive or that may forbid an easy and free conversation; for that would blast our harmony, and defeat our laudable purposes. Therefore, no private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or State policy, we being only, as Masons, of the Catholic Religion above mentioned; we are also of all nations, tongues, kindreds, and languages, and are resolved against all politics, as what never yet conduced to the welfare of the Lodge, nor ever will. This charge has been always strictly enjoined and observed; but especially ever since the reformation in Britain, or the dissent and secession of these nations from the communion of Rome.

3. BEHAVIOUR WHEN BRETHREN MEET WITHOUT STRANGERS, BUT NOT IN A LODGE FORMED.

You are to salute one another in a courteous manner.

as you will be instructed, calling each other brother, freely giving mutual instruction, as shall be thought expedient, without being overseen or overheard, and without encroaching upon each other, or derogating from that respect which is due to any brother, were he not a Mason; for though all Masons are as brethren upon the same level, yet masonry takes no honor from a man that he had before; nay rather it adds to his honor, especially if he has deserved well of the brotherhood, who must give honor to whom it is due, and avoid ill manners.

4. BEHAVIOUR IN PRESENCE OF STRANGERS NOT MASONS.

You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be intimated; and sometimes you shall divert a discourse, and manage it prudently for the honor of the worshipful Fraternity.

5. BEHAVIOUR AT HOME AND IN YOUR NEIGHBORHOOD.

You are to act as becomes a moral and wise man; particularly, not to let your family, friends, and neighbors, know the concerns of the Lodge, &c., but wisely to consult your own honor, and that of the ancient brotherhood, for reasons not to be mentioned here. You must also consult your health, by not continuing together too late, or too long from home, after Lodge hours are past; and by avoiding of gluttony or drunkenness, that your families be not neglected or injured, nor you disabled from working

6. BEHAVIOUR TOWARDS A STRANGE BROTHER.

You are cautiously to examine him, in such a method as prudence shall direct you, that you may not be imposed upon by an ignorant false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge.

But if you discover him to be a true and genuine brother, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be relieved: You must employ him some days, or else recommend him to be employed. But you are not charged to do beyond your ability, only to prefer a poor brother, that is a good man and true, before any other poor people in the same circumstances.

Finally, All these charges you are to observe, and also those that are to be communicated to you in another way; cultivating *brotherly love*, the foundation and cap-stone, the cement and glory of this ancient fraternity, avoiding all wrangling and quarrelling, all slander and backbiting, nor permitting others to slander any honest brother, but defending his character, and doing him all good offices, as far as is consistent with your honor and safety, and no farther. And if any of them do you injury, you must apply to your own or his Lodge; and from thence you may appeal to the Grand Lodge at the quarterly communication, and from thence to the annual Grand Lodge, as has been the

ancient laudable conduct of our forefathers in every nation; never taking a legal course but when the case cannot be otherwise decided, and patiently listening to the honest and friendly advice of Master and Fellows, when they would prevent your going to law with strangers, or would excite you to put a speedy period to all law suits, that so you may mind the affair of masonry with the more alacrity and success; but with respect to brothers or fellows at law, the Master and brethren should kindly offer their mediation, which ought to be thankfully submitted to by the contending brethren; and if that submission is impracticable, they must however, carry on their process, or law suit, without wrath and rancor, (not in the common way,) saying or doing nothing which may hinder brotherly love, and good offices to be renewed and continued; that all may see the benign influence of masonry, as all true Masons have done from the beginning of the world, and will do to the end of time. Amen, so mote it be.

POSTSCRIPT.

A worthy brother, learned in the law, has communicated to the Author (while this sheet was printing) the opinion of the great Judge Coke upon the act against Masons, 3 Hen. VI. Chap. 1. which is printed in this Book, page, 35, and which quotation the Author has compared with the original, viz :

COKE'S INSTITUTES, 3D PART, FOL. 99.

The cause wherefore this offence was made felony, is for that the good course and effect of the statutes of laborers were thereby violated and broken. Now, (says my Lord Coke) all the statutes concerning laborers, before this act, and whereunto this act doth refer, are repealed by the statute of 5. *Eliz. Cap. 4.* whereby the cause and end of the making of this act, is taken away ; and consequently this act is become of no force or effect : for *cessante ratione Legis, cessat ipsa Lex* : And the indictment of felony upon this statute must contain, that those Chapters and Congregations were to the violating and breaking of the good course and effect of the statutes of laborers ; which now cannot be so alleged, because the statutes be repealed. Therefore, this would be put out of the charge of justices of peace, written by Master Lambert, p. 227.

This quotation confirms the tradition of old Masons, that this most learned Judge really belonged to the ancient Lodge, and was a faithful brother.

GENERAL REGULATIONS,

Compiled first by Mr. George Payne, *Anno*, 1720, when he was Grand Master, and approved by the Grand Lodge on St. John Baptist's Day, *Anno*, 1721, at Stationer's Hall, London; when the most noble prince, JOHN, DUKE OF MONTAGU, was unanimously chosen our Grand Master for the year ensuing; who chose JOHN BEAL, M. D. his Deputy Grand Master; Mr. JOSIAH VILLINEAU, and Mr. THOMAS MORRIS, Jr. were chosen by the Lodge Grand Wardens. And now, by the command of our said Right Worshipful Grand Master MONTAGU, the Author of this Book has compared them with, and reduced them to the ancient records and immemorial usages of the Fraternity, and digested them into this new method, with several proper explications, for the use of the Lodges in and about London and Westminster.

I. The Grand Master, or his Deputy, hath authority and right, not only to be present in any true Lodge, but also to preside wherever he is, with the Master of the Lodge on his left hand, and to order his Grand Wardens to attend him, who are not to act in particular Lodges as Wardens, but in his presence, and at his command; because there the Grand Master may command the Wardens of that Lodge, or any other brethren, he pleaseth, to attend and act as his Wardens *pro tempore*.

II. The Master of a particular Lodge has the right and authority of congregating the members of his Lodge into a Chapter at pleasure, upon any emergency or occurrence, as well as to appoint the time and place of their usual forming: And in case of sickness, death, or necessary absence of the Master, the Senior Warden shall act as Master *pro tempore*, if no brother is present who has been Master of that Lodge before; for in that case, the absent Master's authority reverts to the last Master then present, though he cannot act until the said Senior Warden has once congregated the Lodge, or in his absence the Junior Warden.

III. The Master of each particular Lodge, or one of the Wardens, or some other brother by his order, shall keep a book containing their by-laws, the names of their members, with a list of all the Lodges in town, and the usual times and places of their forming, and all their transactions that are proper to be written.

IV. No Lodge shall make more than five new brethren at one time, nor any man under the age of twenty-five, who must be also his own master; unless by a dispensation from the Grand Master or his Deputy.

V. No man can be made or admitted a member of a particular Lodge, without previous notice, one month before given to the said Lodge, in order to make due enquiry into the reputation and capacity of the candidate; unless by the dispensation aforesaid.

VI. But no man can be entered a Brother in any particular Lodge, or admitted to be a member thereof,

without the unanimous consent of all the members of that Lodge then present, when the candidate is proposed, and their consent is formally asked by the Master; and they are to signify their consent or dissent in their own prudent way, either virtually or in form, but with unanimity; nor is this inherent privilege subject to a dispensation; because the members of a particular Lodge are the best judges of it; and if a fractious member should be imposed on them, it might spoil their harmony, or hinder their freedom: or even break and disperse the Lodge, which ought to be avoided by all good and true brethren.

VII. Every new brother at his making is decently to clothe the Lodge, that is, all the brethren present, and to deposit something for the relief of the indigent and decayed brethren, as the candidate shall think fit to bestow, over and above the small allowance stated by the by-laws of that particular Lodge: which charity shall be lodged with the Master or Wardens, or the cashier, if the members think fit to choose one.

And the candidate shall also solemnly promise to submit to the Constitutions, the Charges, and Regulations, and to such other good usages as shall be intimated to them in time and place convenient.

VIII. No set or number of brethren shall withdraw or separate themselves from the Lodge in which they were made brethren, or were afterwards admitted members, unless the Lodge becomes too numerous, nor even then, without a dispensation from the Grand

Master or his Deputy: And when they are thus separated, they must either immediately join themselves to such other Lodge as they shall like best, with the unanimous consent of that other Lodge to which they go (as above regulated) or else they must obtain the Grand Master's warrant to join in forming a new Lodge.

If any set or number of Masons shall take upon themselves to form a Lodge without the Grand Master's warrant, the regular Lodges are not to countenance them, nor own them as fair brethren and duly formed, nor approve of their acts and deeds; but must treat them as rebels, until they humble themselves, as the Grand Master shall, in his prudence direct, and until he approve of them by his warrant, which must be signified to the other Lodges, as the custom is when a new Lodge is to be registered in the list of Lodges.

IX. But if any brother so far misbehave himself as to render his Lodge uneasy, he shall be twice duly admonished by the Master or Wardens in a formed Lodge; and if he will not refrain his imprudence, and obediently submit to the advice of the brethren, and reform what gives them offence, he shall be dealt with according to the by-laws of that particular Lodge, or else in such a manner as the Quarterly Communication shall in their great prudence think fit; for which a new regulation may be afterwards made.

X. The majority of every particular Lodge, when congregated, shall have the privilege of giving instructions to their Master and Wardens, before the assem-

bling of the Grand Chapter, or Lodge, at the three Quarterly Communications hereafter mentioned, and of the Annual Grand Lodge too; because their Master and Wardens are their representatives, and are supposed to speak their mind.

XI. All particular Lodges are to observe the same usages as much as possible; in order to which, and for cultivating a good understanding among Free Masons, some members out of every Lodge shall be deputed to visit the other Lodges as often as shall be thought convenient.

XII. The Grand Lodge consists of, and is formed by the Masters and Wardens of all the regular particular Lodges upon record, with the Grand Master at their head, and his Deputy on his left hand, and the Grand Wardens in their proper places; and must have a Quarterly Communication about Michaelmas, Christmas, and Lady-Day, in some convenient place, as the Grand Master shall appoint, where no brother shall be present, who is not at that time a member thereof, without a dispensation; and while he stays, he shall not be allowed to vote, nor even give his opinion, without leave of the Grand Lodge, asked and given, or unless it be duly asked by the said Lodge.

All matters are to be determined in the Grand Lodge by a majority of votes, each member having one vote, and the Grand Master having two votes, unless the said Lodge leave any particular thing to the determination of the Grand Master, for the sake of expedition.

XIII. At the said Quarterly Communication all matters that concern the Fraternity in general, or particular Lodges, or single brethren, are quietly, sedately, and maturely to be discoursed of and transacted: Apprentices must be admitted Masters and Fellow Craft only here, unless by a dispensation. Here also all differences, that cannot be made up and accommodated privately, nor by a particular Lodge, are to be seriously considered and decided. And if any brother thinks himself aggrieved by the decision of this board, he may appeal to the Annual Grand Lodge next ensuing, and leave his appeal in writing, with the Grand Master, or his Deputy, or the Grand Wardens.

Here also, the Master or the Wardens of each particular Lodge, shall bring and produce a list of such members as have been made, or even admitted in their particular Lodges, since the last communication of the Grand Lodge: And there shall be a book kept by the Grand Master, or his Deputy, or rather by some brother whom the Grand Lodge shall appoint for Secretary, wherein shall be recorded all the Lodges, with their usual times and places of forming, and names of all the members of each Lodge; and all the affairs of the Grand Lodge that are proper to be written.

They shall also consider of the most prudent and effectual methods of collecting and disposing of what money shall be given to, or lodged with them in charity, towards the relief only of any true brother, fallen into poverty or decay, but of none else: But every particular

Lodge shall dispose of their own charity for poor brethren, according to their own by-laws, until it be agreed by all the Lodges (in a new regulation) to carry in the charity collected by them to the Grand Lodge at the Quarterly or Annual Communication, in order to make a common stock of it, for the more handsome relief of poor brethren.

They shall also appoint a Treasurer, a brother of good worldly substance, who shall be a member of the Grand Lodge by virtue of his office, and shall be always present, and have power to move to the Grand Lodge any thing, especially what concerns his office. To him shall be committed all money raised for charity, or for any other use of the Grand Lodge, which he shall write down in a book, with the respective ends and uses for which the several sums are intended; and shall expend or disburse the same by such a certain order signed, as the Grand Lodge shall afterwards agree to in a new regulation: But he shall not vote in choosing a Grand Master or Wardens, though in every other transaction. As in like manner the Secretary shall be a member of the Grand Lodge by virtue of his office, and vote in every thing except in choosing a Grand Master or Wardens.

The Treasurer and Secretary shall have each a clerk, who must be a brother and Fellow Craft, but never must be a member of the Grand Lodge, nor speak without being allowed or desired.

The Grand Master, or his Deputy, shall always

command the Treasurer and Secretary, with their clerks and books, in order to see how matters go on, and to know what is expedient to be done upon any emergent occasion.

Another brother (who must be a Fellow Craft) should be appointed to look after the door of the Grand Lodge; but shall be no member of it.

But these offices may be farther explained by a new regulation, when the necessity and expediency of them may more appear than at present to the Fraternity.

XIV. If at any Grand Lodge, stated or occasional, quarterly or annual, the Grand Master and his Deputy should be both absent, then the present Master of a Lodge, that has been the longest a Free Mason, shall take the chair, and preside as Grand Master *pro tempore*; and shall be vested with all his power and honor for the time; provided there is no brother present that has been Grand Master formerly, or Deputy Grand Master; for the last Grand Master present, or else the last Deputy present, should always of right, take place in the absence of the present Grand Master and his Deputy.

XV. In the Grand Lodge none can act as Wardens but the Grand Wardens themselves, if present; and if absent, the Grand Master, or the person who presides in his place, shall order private Wardens to act as Grand Wardens *pro tempore*, whose places are to be supplied by two Fellow Craft of the same Lodge, called forth to act, or sent thither by the particular Master thereof;

or if by him omitted, then they shall be called by the Grand Master, that so the Grand Lodge may be always complete.

XVI. The Grand Wardens or any others, are first to advise with the Deputy about the affairs of the Lodge or of the brethren, and not to apply to the Grand Master without the knowledge of the Deputy, unless he refuse his concurrence in any certain necessary affair; in which case, or in case of any difference between the Deputy and the Grand Wardens, or other brethren, both parties are to go by concert to the Grand Master, who can easily decide the controversy, and make up the difference by virtue of his great authority.

The Grand Master should receive no intimation of business concerning masonry, but from his Deputy first, except in such certain cases as his Worship can well judge of; for if the application to the Grand Master be irregular, he can easily order the Grand Wardens, or any other brethren thus applying, to wait upon his Deputy, who is to prepare the business speedily, and to lay it orderly before his Worship.

XVII. No Grand Master, Deputy Grand Master, Grand Wardens, Treasurer, Secretary, or whoever acts for them, or in their stead, *pro tempore*, can at the same time be the Master or Warden of a particular Lodge; but as soon as any of them has honorably discharged his Grand Office, he returns to that post or station in his particular Lodge, from which he was called to officiate above.

XVIII. If the Deputy Grand Master be sick, or necessarily absent, the Grand Master may choose any Fellow Craft he pleases, to be his Deputy *pro tempore*: But he that is chosen Deputy at the Grand Lodge, and the Grand Wardens too, cannot be discharged without the cause fairly appear to the majority of the Grand Lodge; and the Grand Master if he is uneasy, may call a Grand Lodge on purpose to lay the cause before them, and to have their advice and concurrence: In which case, the majority of the Grand Lodge, if they cannot reconcile the Master and his Deputy or his Wardens, are to concur in allowing the Master to discharge his said Deputy or his said Wardens, and to choose another Deputy immediately; and the said Grand Lodge shall choose other Wardens in that case, that harmony and peace may be preserved.

XIX. If the Grand Master should abuse his power, and render himself unworthy of the obedience and subjection of the Lodge, he shall be treated in a way and manner to be agreed upon in a new regulation; because hitherto the ancient Fraternity have had no occasion for it, their former Grand Masters having all behaved themselves worthy of that honorable office.

XX. The Grand Master with his Deputy and Wardens, shall (at least once) go round and visit all the Lodges about town during his Mastership.

XXI. If the Grand Master die during his Mastership, or by sickness, or by being beyond sea, or any other way should be rendered incapable of discharging his

office, the Deputy, or in his absence the Senior Grand Warden, or in his absence the Junior, or in his absence any three present Masters of Lodges, shall join to congregate the Grand Lodge immediately, to advise together upon that emergency, and to send two of their number to invite the last Grand Master to resume his office, which now in course reverts to him; or if he refuse, then the next last, and so backward: But if no former Grand Master can be found, then the Deputy shall act as principal, until another is chosen; or if there be no deputy, then the oldest Master.

XXII. The brethren of all the Lodges in and about London and Westminster, shall meet at an Annual Communication and Feast, in some convenient place, on St. John Baptist's day, or else on St. John Evangelist's day, as the Grand Lodge shall think fit by a new regulation, having of late years met on St. John Baptist's day: *Provided*, the majority of the Masters and Wardens, with the Grand Master, his Deputy and Wardens, agree at their Quarterly Communication, three months before, that there shall be a feast, and a General Communication of all the brethren: For, if either the Grand Master, or the majority of the particular Masters, are against it, it must be dropt for that time.

But whether there shall be a feast for all the brethren, or not, yet the Grand Lodge must meet in some convenient place annually on St. John's day; or if it be Sunday, then on the next day, in order to choose every year a new Grand Master, Deputy, and Wardens.

XXIII. If it be thought expedient, and the Grand Master, with the majority of the Masters and Wardens, agree to hold a Grand Feast, according to the ancient laudable custom of Masons, then the Grand Wardens shall have the care of preparing the tickets, sealed with the Grand Master's seal, of disposing of the tickets, of receiving the money for the tickets, of buying the materials of the feast, of finding out a proper and convenient place to feast in, and of every other thing that concerns the entertainment.

But that the work may not be too burthensome to the two Grand Wardens, and that all matters may be expeditiously and safely managed, the Grand Master, or his Deputy shall have power to nominate and appoint a certain number of Stewards, as his Worship shall think fit, to act in concert with the two Grand Wardens; all things relating to the feast being decided amongst them by a majority of voices; except the Grand Master or his Deputy interpose by a particular direction or appointment.

XXIV. The Wardens and Stewards shall, in due time, wait upon the Grand Master, or his Deputy, for directions and orders about the premises; but if his Worship and his Deputy are sick, or necessarily absent, they shall call together the Masters and Wardens of Lodges to meet on purpose for their advice and orders; or else they may take the matter wholly upon themselves, and do the best they can.

The Grand Wardens and the Stewards are to account

for all the money they receive, or expend, to the Grand Lodge, after dinner, or when the Grand Lodge shall think fit to receive their accounts.

If the Grand Master pleases, he may in due time summon all the Masters and Wardens of Lodges to consult with them about ordering the Grand Feast, and about any emergency or accidental thing relating thereunto, that may require advice; or else to take it upon himself altogether.

XXV. The Masters of Lodges shall each appoint one experienced and discreet Fellow Craft of his Lodge, to compose a committee, consisting of one from every Lodge, who shall meet to receive, in a convenient appartment, every person that brings a ticket, and shall have power to discourse him, if they think fit, in order to admit him, or debar him, as they shall see cause. *Provided*, they send no man away before they have acquainted all the brethren within the doors with the reason thereof, to avoid mistakes; that so no true brother may be debarred, nor a false brother, or mere pretender admitted. This committee must meet very early on St. John's day at the place, even before any persons come with tickets.

XXVI. The Grand Master shall appoint two or more trusty brethren to be porters, or door-keepers, who are also to be early at the place, for some good reasons; and who are to be at the command of the committee.

XXVII. The Grand Wardens, or the Stewards, shall appoint beforehand such a number of brethren to serve

at table as they think fit and proper for that work; and they may advise with the Masters and Wardens of Lodges about the most proper persons, if they please, or may take in such by their recommendation; for none are to serve that day, but free and accepted Masons, that the Communication may be free and harmonious.

XXVIII. All the members of the Grand Lodge must be at the place long before dinner, with the Grand Master, or his Deputy, at their head, who shall retire, and form themselves. And this is done in order,

1. To receive any appeals duly lodged, as above regulated, that the appellant may be heard, and the affair may be amicably decided before dinner, if possible; but if it cannot, it must be delayed till after the new Grand Master is elected; and if it cannot be decided after dinner, it may be delayed, referred to a particular committee, that shall quietly adjust it, and make report to the next Quarterly Communication, that brotherly love may be preserved.

2. To prevent any difference or disgust which may be feared to arise that day; that no interruption may be given to the harmony and pleasure of the Grand Feast.

3. To consult about whatever concerns the decency and decorum of the Grand Assembly, and to prevent all indecency and ill manners, the assembly being promiscuous.

4. To receive and consider of any good motion, or any momentous and important affair, that shall be

brought from the particular Lodges, by their Representatives, the several Masters and Wardens.

XXIX. After these things are discussed, the Grand Master and his Deputy, the Grand Wardens, or the Stewards, the Secretary, the Treasurer, the Clerks, and every other person, shall withdraw, and leave the Masters and Wardens of the particular Lodges alone, in order to consult amicably about electing a new Grand Master, or continuing the present, if they have not done it the day before: and if they are unanimous for continuing the present Grand Master, his Worship shall be called in, and humbly desired to do the fraternity the honor of ruling them for the year ensuing: and after dinner it will be known whether he accepts of it or not: for it should not be discovered but by the election itself.

XXX. Then the Masters and Wardens, and all the brethren, may converse promiscuously, or as they please to sort together, until the dinner is coming in, when every brother takes his seat at table.

XXXI. Some time after dinner the Grand Lodge is formed, not in retirement, but in the presence of all the brethren, who yet are not members of it, and must not speak until they are desired and allowed.

XXXII. If the Grand Master of last year has consented with the Master and Wardens in private, before dinner, to continue for the year ensuing, then one of the Grand Lodge, deputed for that purpose, shall represent to all the brethren his Worship's good gov-

erament, &c. And turning to him, shall, in the name of the Grand Lodge, humbly request him to do the fraternity the great honor (if nobly born, if not) the great kindness, of continuing to be their Grand Master for the year ensuing. And his Worship declaring his consent by a bow or speech, as he pleases, the said deputed member of the Grand Lodge shall proclaim him Grand Master, and all the members of the Lodge shall salute him in due form. And all the brethren shall for a few minutes have leave to declare their satisfaction, pleasure and congratulation.

XXXIII. But if either the Master and Wardens have not in private, this day before dinner, nor the day before, desired the last Grand Master to continue in the Mastership another year; or if he, when desired, has not consented: then, the last Grand Master shall nominate his successor for the year ensuing, who, if unanimously approved by the Grand Lodge, and if there present, shall be proclaimed, saluted, and congratulated the new Grand Master as above hinted, and immediately installed by the last Grand Master, according to usage.

XXXIV. But, if that nomination is not unanimously approved, the new Grand Master shall be chosen immediately by ballot, every Master and Warden writing his man's name, and the last Grand Master writing his man's name too; and the man, whose name the last Grand Master shall first take out, casually or by chance, shall be Grand Master for the year ensuing; and if present, he shall be proclaimed, saluted, and

congratulated, as above hinted, and forthwith installed by the last Grand Master, according to usage.

XXXV. The last Grand Master thus continued, or the new Grand Master thus installed, shall next nominate and appoint his Deputy Grand Master, either the last or a new one, who shall be also declared, saluted and congratulated as above hinted.

The Grand Master shall also nominate the new Grand Wardens, and if unanimously approved by the Grand Lodge, shall be declared, saluted, and congratulated, as above hinted; but if not, they shall be chosen by ballot, in the same way as the Grand Master: As the Wardens of private Lodges are also to be chosen by ballot in each Lodge, if the members thereof do not agree to their Master's nomination.

XXXVI. But if the brother whom the present Grand Master shall nominate for his successor, or whom the majority of the Grand Lodge shall happen to choose by ballot, is, by sickness or other necessary occasion, absent from the Grand Feast, he cannot be proclaimed the new Grand Master, unless the old Grand Master, or some of the Masters and Wardens of the Grand Lodge can vouch, upon the honor of a brother, that the said person, so nominated or chosen, will readily accept of the said office; in which case the old Grand Master shall act as proxy, and shall nominate the Deputy and Wardens in his name, and in his name also receive the usual honors, homage and congratulations.

XXXVII. Then the Grand Master shall allow any

brother, Fellow Craft, or Apprentice, to speak, directing his discourse to his Worship; or to make any motion for the good of the fraternity, which shall be either immediately considered and finished, or else referred to the consideration of the Grand Lodge at their next communication, stated or occasional. When that is over,

XXXVIII. The Grand Master or his Deputy, or some brother appointed by him, shall harangue all the brethren, and give them good advice: And lastly, after some other transactions, that cannot be written in any language, the brethren may go away or stay longer, as they please.

XXXIX. Every annual Grand Lodge has an inherent power and authority to make new regulations or to alter these, for the real benefit of this ancient fraternity: *Provided always*, that the old land-marks be carefully preserved, and that such alterations and new regulations be proposed and agreed to at the third Quarterly Communication preceding the annual Grand Feast; and that they be offered also to the perusal of all the brethren before dinner, in writing, even of the youngest apprentice; the approbation and consent of the majority of all the brethren present being absolutely necessary to make the same binding and obligatory; which must after dinner, and after the new Grand Master is installed, be solemnly desired; as it was desired and obtained for these regulations, when proposed by the Grand Lodge, to about one hundred and fifty brethren, on St. John Baptist's day, seventeen hundred and twenty-one.

P O S T S C R I P T.

Here follows the manner of constituting a new Lodge, as practiced by his grace, the *Duke of Wharton*. the present Right Worshipful Grand Master, according to the ancient usages of Masons.

A new Lodge, for avoiding many irregularities, should be solemnly constituted by the Grand Master, with his Deputy and Wardens; or in the Grand Master's absence, the Deputy shall act for his Worship, and shall choose some Master of a Lodge to assist him; or in case the Deputy is absent, the Grand Master shall call forth some Master of a Lodge to act as Deputy *pro tempore*.

The candidates, or the new Master and Wardens, being yet among the Fellow Craft, the Grand Master shall ask his Deputy if he has examined them, and finds the candidate Master well skilled in the noble science and the royal art, and duly instructed in our mysteries, &c.

And the Deputy answering in the affirmative, he shall (by the Grand Master's order) take the candidate from among his fellows, and present him to the Grand Master; saying, Right Worshipful Grand Master, the brethren here desire to be formed into a new Lodge; and I present this my worthy brother to be their Master, whom I know to be of good morals and great

skill, true and trusty, and a lover of the whole fraternity, wheresoever dispersed over the face of the earth.

Then the Grand Master, placing the candidate on his left hand, having asked and obtained the unanimous consent of all the brethren, shall say: I constitute and form these good brethren into a new Lodge, and appoint you the Master of it, not doubting of your capacity and care to preserve the cement of the Lodge, &c., with some other expressions that are proper and usual on that occasion; but not proper to be written.

Upon this the Deputy shall rehearse the charges of a Master, and the Grand Master shall ask the candidate, saying, Do you submit to these charges as Masters have done in all ages? And the candidate signifying his cordial submission thereunto, the Grand Master shall, by certain significant ceremonies and ancient usages, instal him, and present him with the Constitutions, the Lodge Book, and the instruments of his office, not altogether, but one after another; and after each of them, the Grand Master, or his Deputy, shall rehearse the short and pithy charge that is suitable to the thing presented.

After this, the members of this new Lodge, bowing all together to the Grand Master, shall return his Worship thanks, and immediately do their homage to their new Master, and signify their promise of subjection and obedience to him by the usual congratulation.

The Deputy and the Grand Wardens, and any other brethren present, that are not members of this new

Lodge, shall next congratulate the new Master; and he shall return his becoming acknowledgments to the Grand Master first, and to the rest in their order.

Then the Grand Master desires the new Master to enter immediately upon the exercise of his office, in choosing his Wardens; and the new Master calling forth two Fellow Craft, presents them to the Grand Master for his approbation, and to the new Lodge for their consent. And that being granted,

The Senior or Junior Grand Wardens, or some brother for him, shall rehearse the charges of Wardens; and the candidates being solemnly asked by the new Master, shall signify their submission thereunto.

Upon which the new Master, presenting them with the instruments of their office, shall, in due form, instal them in their proper places: and the brethren of that new Lodge shall signify their obedience to the new Wardens by the usual congratulation.

And this Lodge being thus completely constituted, shall be registered in the Grand Master's Book, and by his order notified to the other Lodges.

A P P R O B A T I O N .

WHEREAS, by the confusions occasioned in the Saxon, Danish and Norman wars, the records of Masons have been much vitiated, the Free Masons of England twice thought it necessary to correct their Constitutions, Charges, and Regulations; first in the reign of King Athelstan, the Saxon, and long after in the reign of King Edward IV. the Norman: And, whereas, the old Constitutions in England have been much interpolated, mangled and miserably corrupted, not only with false spelling, but even with many false facts and gross errors in history and chronology, through length of time, and the ignorance of transcribers, in the dark illiterate ages, before the revival of geometry and ancient architecture, to the great offence of all the learned and judicious brethren, whereby also the ignorant have been deceived.

And our late Worthy Grand Master, his grace, the Duke of Montagu, having ordered the author to peruse, correct and digest, into a new and better method, the history, charges and regulations, of the ancient fraternity; he has accordingly examined several copies from Italy and Scotland, and sundry parts of England and from thence, (though in many things erroneous) and from several other ancient records of Masons, he has

drawn forth the above written new Constitutions, with the Charges and General Regulations. And the author having submitted the whole to the perusal and corrections of the late and present Deputy Grand Masters, and of other learned brethren; and also of the Masters and Wardens of particular Lodges at their Quarterly Communication: he did regularly deliver them to the late Grand Master himself, the said Duke of Montagu, for his examination, correction, and approbation; and his grace, by the advice of several brethren, ordered the same to be handsomely printed for the use of the Lodges, though they were not quite ready for the press during his Mastership.

Therefore, we, the present Grand Master of the Right Worshipful and most ancient Fraternity of Free and Accepted Masons, the Deputy Grand Master, the Grand Wardens, the Masters and Wardens of particular Lodges (with the consent of the brethren and fellows in and about the cities of London and Westminster) having also perused this performance, do join our laudable predecessors in our *solemn approbation* thereof, as what we believe will fully answer the end proposed; all the valuable things of the old records being retained, the errors in history and chronology corrected, the false facts and the improper words omitted, and the whole digested in a new and better method,

And we ordain, that these be received in every particular Lodge under our cognizance, as the *only Constitutions* of Free and Accepted Masons amongst

us, to be read at the making of new brethren, or when the Master shall think fit; and which the new brethren should peruse before they are made.

PHILIP, DUKE OF WHARTON,

Grand Master.

J. T. DESAGULIERS, LL. D. AND F. R. S.

Deputy Grand Master.

JOSHUA TIMSON, }
WILLIAM HAWKINS, } *Wardens.*

MASONIC DEFINITIONS.

APRON. The apron is used by all grades and rites of Masonry. A proper Masonic apron is a white lamb-skin, from fourteen to sixteen inches wide, and from twelve to fourteen deep, with a fall of three to four inches deep; square at the bottom, without ornament, and bound in the symbolic degrees with blue, and in the Royal Arch with scarlet.

The Satin Apron is a modern innovation, first introduced in France, and is incompatible with the emblematic instruction of the investiture. The moral taught by the apron is that we should preserve that blameless purity of life and conduct which is typified by the whiteness of its color, and the innocence of the animal from which it is obtained.

AFFILIATION. A Mason is said to be affiliated when connected with a Lodge. Nonaffiliation should not be permitted, unless for removal, or the purpose of uniting with some other Lodge, more convenient or desirable to the applicant.

APPEALS. The Master of a Lodge is supreme in power. No appeal can be taken from his decision. He is amenable for his acts only to the Grand Lodge under whose jurisdiction he works. Any Brother feeling aggrieved by the decisions of the Master, has his redress by carrying his grievances to the Grand Lodge.

ACASIA. This is the name of a plant of which there are several species and varieties, some of which are evergreens. Its roots are said to be very powerful, and adhere with wonderful tenacity to the earth. From its evergreen nature, in connection with other circumstances, it is intended to remind us of the *immortality of the soul*. No Master Mason can contemplate the *acasia* without emotions of the most serious nature.

BANNERS. In processions of Symbolic Masons, six banners may be appropriately carried. They should be made of white satin or silk, bordered with a blue fringe, and on each of them should be inscribed one of the following words : Faith, Hope, Charity, Wisdom, Strength, Beauty.

In the Royal Arch Chapter there are four officers who carry banners. The Royal Arch Captain carries a white banner as an emblem of purity. The Master of the Third Vail carries a scarlet banner, which is emblematic of fervency and zeal. The Master of the Second Vail carries a purple banner, which is emblematic of union. The Master of the First Vail carries a blue banner, which is emblematic of friendship. There is besides a general standard of Freemasonry, which belongs peculiarly to the Order, and may be borne in all processions of the Craft, to distinguish them from any other association of men. The escutcheon, or shield on the banner, is divided into four compartments, or quarters, by a green cross, over which a narrower one of the same length of limb, and of a yellow color, is placed, forming what the heralds call "a cross *vert*, voided *or*"; each of the compartments formed by the limbs of the cross is occupied by a different device. In the first quarter is placed a golden lion on a field of blue, to represent the standard of the tribe of Judah ; in the second a black ox on a field of gold, to represent Ephraim ; in the third a man on a field of gold, to represent Reuben ; and in the fourth, a golden eagle on a blue ground, to represent Dan. Over all is placed, as the crest, an ark of the covenant, and the motto is "Holiness to the Lord." This banner, as the standard of Freemasonry, is derived from the banners of the four leading tribes of Israel. In the Chart of Jeremy Cross, the device of this banner is placed among the plates which are illustrative of the Royal Arch degree, which has created a belief with many Masons that it belongs exclusively to that degree. But this is an erroneous impression. It is the common property of the Order, and may be carried in the processions of a Master's Lodge, as well as in those of a Chapter.

BOOK OF THE LAW. The Holy Bible, that great luminary in Masonry, is always open in the Lodge, as a symbol that its light

should be diffused among the Brethren. In the several degrees it is opened on the following passages : In the Entered Apprentice's degree, at Psalm cxxxiii ; in the Fellowcraft's degree, at Amos vii, 7, 8 ; in the Master Mason's degree, at Ecclesiastes xii, 1, 7.

CLOTHING, MASONIC. The appropriate clothing of a Mason consists of a White Lamb-skin Apron, White Leather Gloves, and the Jewel of his Masonic rank.

CONSTITUTION OF A LODGE. The constitution of a Lodge consists in its consecration and the installation of its officers, by the Grand Master of the Grand Lodge from which its charter is derived, or by some person duly appointed by the Grand Master for that purpose. When any number of Master Masons, not less than seven, desire to form a new Lodge, they apply by petition to the Grand Lodge of the State in which they reside. If their petition is favorably received, Dispensation or Charter is granted, and when the consecration and installation is performed, the Lodge is legally constituted.

CORN, WINE AND OIL are used as elements of consecration by Freemasons. The tabernacle in the wilderness and all its holy vessels were, by God's command, anointed with oil. Aaron and his sons were set apart for the priesthood with the same ceremony. It was also customary to consecrate the kings of Israel to their high offices in the same manner. Corn, wine and oil being the most important productions of Eastern countries, are spoken of by David, in Psalm civ, 14, as "Wine that maketh glad the heart of man, and oil to make his face shine, and bread which strengtheneth man's heart." Freemasons' Lodges, which are temples to the Most High, are consecrated by strewing corn, wine and oil upon the Lodge, the emblem of the Holy Ark.

CREED of a Mason is the belief in God, the Supreme Architect of heaven and earth ; the dispenser of all good gifts, and the judge of the quick and the dead. It is brief and comprehensive, unentangled with scholastic subtleties or sectarian controversies.

CHALK, CHARCOAL AND CLAY. These three substances are sym-

bolical of *Freedom*, *Fervency* and *Zeal*, and are beautifully illustrated in the Entered Apprentice's degree.

DARKNESS is emblematical of ignorance. The darkness which envelops the mind of the uninitiated being removed by the bright effulgence of Masonic light, Freemasons are appropriately called 'the sons of light.'

DIMIT. A Mason is said to dimit when he withdraws his membership from a Lodge. When a member dimits, he is no longer liable for pecuniary contributions, and has no claim to pecuniary relief. His Masonic obligations, however, still continue in full force, and he is still responsible to the Order for his moral conduct. This word is often spelled demit. It should be dimit. See Webster's Quarto Dictionary.

DRESS OF A MASON. The appropriate Masonic costume for funeral processions is a full suit of black, with white aprons and gloves.

DUE GUARD. This ceremony reminds the Mason of the time and manner of taking his solemn vows of duty; and by a recurrence to it, he is *duly guarded* against any violation of his sacred promises.

EAVES-DROPPER. A listener. The name is derived from the punishment which at an early period was directed to be inflicted on a detected cowan, which was, "to be placed under the eaves of the house in rainy weather, till the water runs in at his shoulders, and out at his heels."

GAVEL. The common gavel is one of the working tools of an Entered Apprentice, and is also used by the Master as an instrument to maintain order in the Lodge. Most of the Lodges in this country have confounded the gavel with the mallet, or "*setting maul*," which is an emblem of the third degree, and have erroneously adopted the form of the latter for the instrument used by the Master as the badge of his authority. The gavel should be made in the form of a stone mason's hammer, one end being reduced to a cutting edge, "to break off the corners of rough stones." The gavel thus shaped, when looked at in front, will present a representation of the *gavel* or *gable* end of a house. From this shape

it derives its name, being that of the *gavel* or *gable* end of a house. It comes from the German *gipfel*, a summit, top, or peak.

GLOVES. White gloves form a part of the appropriate dress of Freemasons, and should always be worn in the Lodge. The white gloves remind us that he who would stand in the holy place must come with a pure heart and clean hands.

HEAL. One who has received the Masonic degrees from a body not organized under a proper warrant or charter, is not entitled to Masonic privileges, until he has renewed his obligations in a body legally constituted. When this is done, he is said to be *healed*.

HONORS, GRAND. The public Grand Honors are given on public occasions in the presence of a miscellaneous audience, and differ from those private Grand Honors which are given only in a Master's Lodge. They are used in the laying of corner stones of public buildings, or in other services in which the ministrations of the Fraternity are required, and especially at funerals. They are given as follows : Both arms are crossed on the breast, the left uppermost, the open palms of the hands sharply striking the shoulders ; they are then raised above the head, the palms striking each other ; they are then brought down, the hands striking the thighs. This is repeated three times, and as there are three blows given each time, on the breast, on the palms of the hands, and on the thighs, making nine in all, the Grand Honors are said to be given by "three times three." On the occasion of funerals, these words should be pronounced each time, when the hands are brought down to the thighs : "*The will of God is accomplished. So mote it be.*"

INNOVATIONS. The true Mason will always resist every attempt to make innovations on the ancient usages and customs of the Order. It is this conservative principle which has preserved Masonry so long unchanged—now, as it has always been. Many attempts have been made at different times to change the character of the Order, and in some instances with temporary success. But true Masonry has triumphed over all such attempts, and the existence of these innovations has been but ephemeral.

INSTRUCTION, LODGE OF. A Lodge of Instruction is a voluntary association of Brethren under the direction of a Brother skilled in the work, for the purpose of improvement in Masonry. The work and lectures of the several degrees are rehearsed for their mutual instruction. These bodies are useful as schools of preparation for the duties of the Lodge.

LANDMARKS. Those peculiar marks of distinction by which Masons are separated from the rest of the world, are called the landmarks of the Order. In ancient times, the boundaries of land were designated by stone pillars. The removal of these landmarks was denounced as a crime. "Thou shalt not," says the Jewish law, "remove thy neighbor's landmark, which they of old time have set in thine inheritance." So, to remove the ancient landmarks of Masonry, by which we examine and prove a Brother's claims to share in our privileges, is one of the greatest crimes a Mason can commit.

LANGUAGE UNIVERSAL. Freemasonry presents to her votaries a universal language, which men of all nations and languages can understand. Those who possess that language can appreciate its value when they find that in a strange or foreign land its tones can win sympathy for the suffering, and convert the stranger into a faithful Brother.

LAWS OF MASONRY. Masonry has its laws, both local and universal. The former are such rules and regulations as may be deemed appropriate in particular localities. The latter are those general principles of Masonry which constitute the landmarks of the Order, and which govern the Fraternity throughout the world. The local laws are defined in the by-laws of each Lodge or other Masonic body. The general laws are handed down by universal consent, from time immemorial.

LABOR. The labor of a Lodge consists of the opening and closing ceremonies, and such other duties as may regularly come before it. A Lodge is said to be called from labor to refreshment when adjourned for a definite time—during which time it is under the charge of the Junior Warden.

LODGE. A Lodge of Freemasons is a body of Masons organized under a regular warrant or charter from a Grand Lodge, consisting of not less than seven members. A body of Masons who assemble to transact Masonic business without the authority of a proper warrant or charter is styled a clandestine Lodge. All Masons who participate in such a meeting, thereby forfeit all Masonic privileges, and are subjected to expulsion from the Order.

ORDERS. This term is proper in contradistinction to the several grades of Ancient Craft Masonry, which are denominated degrees. The *Orders of Chivalric Knighthood* are founded on the Christian religion, and based upon the practice of the Christian virtues. The applicant for these orders must have passed through the several degrees of Masonry to that of Royal Arch. Some Encampments require the additional degrees of Royal and Select Masters. He must also be a believer in the revelation of *Jesus Christ* our *Saviour*, as the sacrifice for sin, and the *Mediator* between *God* and *man*. His vows and duties are as solemnly enjoined upon him as upon the most fastidious professor of Christianity. The analogy existing between Ancient Craft Masonry and the Christian Orders of Knighthood, bear a striking similarity to that which exists between the Old and New Testament.

RELIGION. Freemasonry prescribes no sectarian test. It asks only for a declaration of that universal religion in which all sects agree—the belief in God and in His superintending Providence. Let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided he believe in the Great Architect of heaven and earth, and practices the sacred duties of morality.

RITUAL. The ritual of Freemasonry comprises the forms of opening and closing a Lodge, of initiating candidates, and of conducting the other peculiar ceremonies of the Order.

REGALIA. This word is often used by newly made Masons in speaking of their Masonic clothing. It is not found in the rituals of Masonry, and is offensive to the ear of the older and more ex-

perienced Brethren. It should not be applied to Masonic apparel. The proper term is *clothing*.

SORROW LODGES. These Lodges are held at stated periods for the purpose of commemorating the virtues and deploring the loss of distinguished members of the Fraternity who have died. They have been frequently held in many parts of Europe, and but seldom in the United States. The custom is a good one, and worthy of universal adoption. On these occasions the Lodge room is clothed in the habiliments of mourning, and decorated with the emblems of death. Solemn music is played, funeral dirges are chanted, and eulogies on the life, character, and Masonic virtues of the dead are delivered.

SYMBOLIC DEGREES. The first three degrees of Masonry—Entered Apprentice, Fellowcraft, and Master Mason—are called symbolic degrees, because they abound in symbolic instruction, not to be found in the remaining degrees, which are principally historical in their character. The orders of Knighthood are not termed degrees, but are designated as orders. Hence Masons possessing the requisite qualifications, and desiring further advancement, apply to receive the orders of Knighthood.

SUMMONS. Every Mason is under a solemn duty to obey the summons of the Lodge, whether he be affiliated or nonaffiliated; and a refusal to obey the same is considered as a serious offense. In fact, every Mason who rightly understands his duty, will never fail to give attendance on all regular meetings. No excuse but sickness, or uncontrollable circumstances, should exonerate him.

SOLICIT. This is most strictly prohibited by the wise rules and regulations of our institution. No Mason is permitted to solicit any person to join our Order. Whoever desires to become a Mason, must seek this favor and privilege of his own free will and accord, through the medium of a regular affiliated Mason.

MASONIC CALENDAR.

FREEMASONS, in affixing dates, have a Calendar peculiar to themselves, in which they date from the creation of the world, using the Latin words, "*Anno Lucis*," which signify *in the year of light*. It is usually abbreviated to A. L. Thus the year 1859 of the common calendar is in Masonic dates A. L. 5859. This date is used not because Freemasonry is believed to be coeval with the creation, but with a symbolic reference to the light of Masonry.

Royal Arch Masons commence their era with the year in which Zerubbabel began to build the second Temple, which was 530 years before Christ. Their date for the year 1859 is A. Inv., an abbreviation of "*Anno Inventionis*,"—that is, in the year of the discovery, 2389.

Royal and Select Masters date from the year in which Solomon's Temple was completed. Their style is "*Anno Depositionis*,"—meaning in the year of the deposit. The year 1859 is dated 2859.

Knights Templars date from the organization of their order, in 1118. For the year 1859, they date A. O. 741, signifying "*Anno Ordinis*," or in the year of the order 741.

To ascertain the several dates, observe the following rules:

To the common calendar 1859 add 4000, gives 5859, the date of Ancient Craft Masonry. A. D. 1859—A. L. 5859.

To the common calendar 1859 add 530, gives 2389, the date of Royal Arch Masonry. A. D. 1859—A. Inv. 2389.

To the common calendar 1859 add 1000, gives 2859, the date of Royal and Select Masters. A. D. 1859—A. Dep. 2859.

From the common calendar 1859 subtract 1118, leaves 741, the date of the Order of Knights Templars. A. D. 1859—A. O. 741.

These peculiar dates tend to preserve the distinctive features of the various Masonic orders, and should be scrupulously adhered to.

FORM OF KEEPING RECORDS OF A LODGE.

A stated communication of — Lodge, No. —, was holden at —, on —, the — day of —, A. D. 18—, A. L. 58—.

Present Bro. A. B., W. Master; Bro. B. C., S. Warden; Bro. C. D., J. Warden; Bro. D. E., Treasurer; Bro. E. F., Secretary; Bro. F. G., S. Deacon; Bro. G. I., J. Deacon; Bro. H. L., Tyler.

Members—Bros. L. M., M. N., N. O., O. P.

Visitors—Bros. P. Q., Q. R., R. S.

A Lodge of Master Masous was opened in due form.

The minutes of the last stated, and intervening special communications, were read and approved.

The committee on the petition of Mr. C. B., a candidate for initiation, reported favorably.

The committee on the petition of Mr. D. C., a candidate for initiation, reported unfavorably, and he was declared rejected.

The petition of Mr. E. F., a candidate for initiation, was withdrawn.

A petition for initiation from Mr. G. F., inclosing the sum of — dollars, and recommended by Bros. C. D. and H. L., received and referred to a committee of investigation, consisting of Bros. G. H., L. M. and O. P.

A petition of Bro. R. S., for membership, accompanied with the sum of — dollars, received and referred to a committee of investigation, consisting of Bros. T. W., M. L. and E. D., to report at the next stated meeting.

A balloting was had for the initiation of Mr. C. B., found clear, and he declared duly elected.

Bro. T. Y., a Fellowcraft, having made application to be raised to the sublime degree of Master Mason, and having been examined in an open Lodge of Fellowcrafts as to his proficiency in that degree, which examination being satisfactory, and his fee of — dollars paid to the Secretary, a balloting was had, found clear, and he declared duly elected.

Bro. S. K. offered the following resolution, which was adopted, to wit:

Resolved, That a committee of three be appointed to purchase a set of jewels for this Lodge.

And thereupon the W. Master appointed Bros. G. M., K. R. and S. T. said committee.

Bro. T. Y. was raised to the sublime degree of Master Mason, in due and ancient form.

Bro. S. L., a Fellowcraft, made application to be raised to the degree of Master Mason.

The Lodge of Master Masons was called from labor to refreshment, and a Lodge of Entered Apprentices was opened in due form.

Mr. C. B. was initiated an Entered Apprentice in due and ancient form.

Bro. D. J. an Entered Apprentice, having made application to be passed to the degree of Fellowcraft, was examined as to his proficiency in the degree of Entered Apprentice.

There being no further business, the Lodge of Entered Apprentices was closed in due form, and a Lodge of Fellowcrafts was duly opened.

Bro. S. L. was examined as to his proficiency in the degree of Fellowcraft.

There being no further business, the Lodge of Fellowcrafts was closed in due form, and the Master Masons Lodge called from refreshment to labor.

The examination of Bro. S. L. being satisfactory, and his fee of — dollars being paid to the Secretary, a balloting was ordered, found clear, and he declared duly elected.

A letter was read from Mrs. T. V., the widow of a Master Mason, when the sum of — dollars was voted for her relief.

FEES RECEIVED THIS EVENING.

Petition of Mr. G. F.,	- - - - -	\$— —
Fee of Bro. R. S.,	- - - - -	— —
Fee of Bro. T. Y.,	- - - - -	— —
Total amount received,	- - - - -	\$— —

All of which was paid to the Secretary.

There being no further business, the Lodge was closed in due form and harmony.

E. F., *Secretary.*

A. B., *W. Master.*

FORM OF DIMIT.

HALL OF ——— LODGE, No. —.

Held at ———, by authority of the Grand Lodge of ———.

I hereby certify that at a ——— Meeting of ——— Lodge, No. —, held on the — day of ———, A. L. 58—, Bro. ———, by consent of said Lodge, withdrew his membership from the same; he being at the time a Worthy Master Mason in good standing, and having paid all dues assessed against him.

[L. S.]

By order of said Lodge,
—————, *Secretary.*

FORM OF APPLICATION FOR MEMBERSHIP.

*To the Worshipful Master, Wardens and Brethren of — Lodge,
No. , Free and Accepted Masons.*

The petition of the subscriber respectfully sheweth that he is a Master Mason of good standing—and residing within the jurisdiction of your Lodge, is desirous of being admitted a member thereof, if found worthy.

Accompanying this petition is a Dimit from the Lodge of which he was last a member, and if received, he promises a strict compliance with the by-laws of the Lodge, and the general regulations and usages of Ancient York Masonry.

His residence is —.

[Signed,]

A — B —.

Recommended by C — D —.

January —, A.L. 58—, A.D. 18—.

FORM OF PROXY REPRESENTATIVE.

*To the Most Worshipful Grand Master, Wardens and Brethren
of the Grand Lodge of Ancient and Accepted York Masons,
of the State of —.*

In consequence of the legal representatives of — Lodge, No. —, held at —, in the State of —, being unable to attend the Grand Lodge, at its ensuing Grand Communication, Bro. A. B. was therefore at the (stated or special) meeting of the said Lodge, held on the — day of — A. L. 58—, A. D. 18—, duly appointed and constituted as the representative of the said Lodge.

Reposing full confidence in his integrity, skill and ability to represent the same, we have therefore caused the Secretary to affix the seal of the Lodge hereto.

[L. S.]

C. D., W. M.

E. F., S. W.

G. H., J. W.

—, Secretary.

(366)

MELODIES FOR THE CRAFT.



AT THE OPENING OF A LODGE.

1. INVOCATION.

When from cha - ot - ic sleep, Heav'd up the

When from cha - ot - ic sleep, Heav'd up the

When from cha - ot - ic sleep, Heav'd up the

The musical notation consists of three staves. The top two staves are in treble clef with a key signature of one flat (Bb) and a time signature of 3/4. The bottom staff is in bass clef with the same key signature and time signature. The lyrics are written below each staff, with hyphens indicating syllables that span across measures.

(9)

mighty deep enrob'd in night; Then ere Earth's

beauties woke, His voice the stillness broke, And thus the 'Al-

migh - ty spoke — "Let there be Light."

Swift from yon orb of day
Fled those dark shades away
At His dread word ;
Then sang the stars on high,
And through the arching sky
Swelled Heav'n's loud minstrelsy,
Praise ye the Lord.

Almighty power supreme,
Send down thy brightest beam
To every heart !
Illumine us with thy grace,
Show us thy glorious face,
And Heav'n's own righteousness
To each impart.

2. HYMN.

BLEST be the tie, that binds
Our hearts in virtuous love ;
The fellowship of kindred minds
Is like to that above.

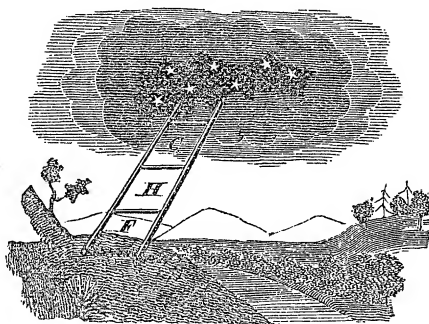
Before our Father's throne,
We pour our ardent prayers,
Our fears, our hopes, our aims are one,
Our comforts and our cares.

We share our mutual woes,
Our mutual burdens bear ;
And often for each other flows
The sympathizing tear.

When we asunder part,
It gives us inward pain ;

But we shall still be join'd in heart,
And hope to meet again.

This glorious hope revives
Our courage by the way ;
While each in expectation lives,
And longs to see the day.



3. HYMN.

ALLEGRETTO.

Musical notation for the hymn, consisting of three staves. The first staff is in treble clef, the second in treble clef, and the third in bass clef. The key signature is one flat (B-flat) and the time signature is common time (C). The melody is simple and repetitive, with the lyrics "Fa-ther of our fee - ble race," written below the notes.

Wise, com - pas - sion—Wise, com - pas -

sion - ate and kind ; Spread o'er na-ture's

am - ple face, Flows thy good-ness,

Flows thy good - ness un - con-fin'd.

Mu - sing in the si - lent grove,

Or the bu - sy walks of men, Still

we trace thy wond' - rous love,

we trace thy wond' - rous love,

Claim - ing large re - turns a - gain.

Claim - ing large re - turns a - gain.

Lord, what off 'ring shall we bring
At thine Altar, when we bow ;
Hearts, the pure, unsullied spring,
Whence the kind affections flow.
Soft compassion's feeling soul,
By the melting eye express'd ;
Sympathy, at whose control,
Sorrow leaves the wounded breast.

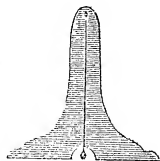
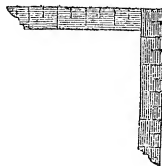
Willing hands to lead the blind,
Bind the wounded, feed the poor ;

Love, embracing all mankind,
Charity, with liberal store.
Teach us, O thou heav'nly King,
Thus to show our grateful mind ;
Thus th' accepted off 'ring bring,
Love to Thee, and all mankind.

4. SONG.

Br Masons' art, th' aspiring domes,
In stately columns shall arise ;
All climates are their native homes,
Their well-judged actions reach the skies ;
Heroes and kings revere their name,
While poets sing their lasting fame.

Great, noble, gen'rous, good, and brave,
Are titles they most justly claim ;
Their deeds shall live beyond the grave,
Which those unborn shall loud proclaim ;
Time shall their generous acts enroll,
While love and friendship charm the soul.





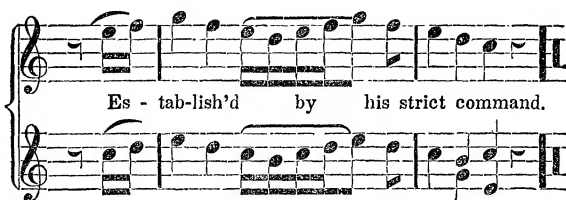
5. ODE.

ANDANTE.

When earth's foun - da - tion first was laid, By

the Al - migh - ty Art-ist's hand,

'Twas then our perfect, our perfect laws were made,



Es - tab - lish'd by his strict command.

CHORUS.



PIA.
Hail ! myster'ous, hail, glor'ous Masonry ;
Hail ! myster'ous, hail glor'ous Masonry ;



That makes us ev - er great and free
That makes us ev - er great and free.

Repeat for.

In vain mankind for shelter sought,
In vain from place to place did roam,
Until from heaven—from heaven he was taught
To plan, to build, and fix his home.
Hail! mysterious, &c.

Illustrious, hence, we date our art,
Our works in beauteous piles appear;
Which shall to endless—to endless time impart,
How worthy and how great we are.
Hail! mysterious, &c.

Nor we less fam'd for ev'ry tie,
By which the human thought is bound;
Love, truth, and friendship, and friendship socially,
Join all our hearts and hands around,
Hail! mysterious, &c.

Our actions still by virtue blest,
And to our precepts ever true,
The world admiring—admiring, shall request
To learn, and our bright paths pursue.
Hail! mysterious, &c.

6. SONG.

GENIUS of Masonry, descend,
And with thee bring thy spotless train;
Constant our sacred rites attend,
While we adore thy peaceful reign;
Bring with thee Virtue, brightest maid,
Bring love, bring truth, bring friendship here;
While social mirth shall lend her aid,
To smooth the wrinkled brow of care.

Come Charity, with goodness crown'd,
Encircled in thy heavenly robe,
Diffuse thy blessings all around,
To every corner of the globe.
See where she comes, with power to bless,
With open hand and tender heart,
Which, wounded, feels at man's distress,
And bleeds at every human smart.

Envy may every ill devise,
And falsehood be thy deadliest foe ;
Thou, friendship, still shalt towering rise,
And sink thine adversaries low :
Thy well-built pile shall long endure,
Through rolling years preserve its prime,
Upon a rock it stands secure,
And braves the rude assaults of time.

Ye happy few, who here extend
In perfect lines, from east to west,
With fervent zeal the lodge defend,
And lock its secrets in each breast :
Since ye are met upon the square,
Bid love and friendship jointly reign,
Be peace and harmony your care,
Nor break the adamantine chain.

Behold the planets how they move,
Yet keep due order as they run ;
Then imitate the stars above,
And shine resplendent as the sun :
That future Masons, when they meet,
May all our glorious deeds rehearse,
And say, their fathers were so great,
That they adorn'd the universe.

7. SONG.

ANDANTINO.



Thus hap - pi - ly met, u - ni - ted and



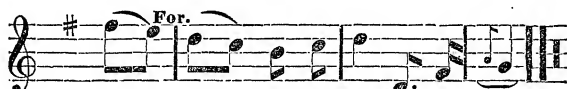
free, A foretaste of heav - en we prove



Then join heart and hand and firmly agree,



Then join heart and hand and firm - ly a - gree



To cul - ti - vate bro - ther - ly love.

With corn, wine, and oil, our table replete,
 The Altar of friendship divine;
 Each virtue and grace to the circle complete,
 While wreaths of pure song we entwine.

Thus blest and thus blessing in work so supreme,
 May Masonry daily increase;
 Its grand scheme of morals, our favorite theme
 The source of contentment and peace.



8. ODE.

HERE *Wisdom* her standard displays,
 Here nobly the sciences shine ;
 Here the Temple's vast column we raise,
 And finish a work that's divine,
 Illum'd from the *East* with pure light
 Here arts do their blessings bestow ;
 And all perfect unfold to the sight
 What none but a Mason can know.

With *fervency, freedom, and zeal*,
 Our Master's commands we obey ;
 No cowl our secrets can steal,
 No babbler our myst'ries betray,
 Here all competitions must cease —
 Of discord not even one strain
 Disturbs e'er the Lodge's sweet peace,
 Where *silence and harmony* reign.

If on earth any praise can be found,
 Any virtue unnam'd in my song,
 Any grace in the Universe round,
 May these to a Mason belong !
 May each Brother his passions subdue,
 Practice *Charity, Concord, and Love* ;
 And be hail'd by the thrice happy few
 Who preside in the Grand Lodge above.

9. ODE.

ALLEGRETTO. Mezzo for.

What joy, when brethren dwell com-

Instrumental.

Pia.

bin'd, In - spir - ing u - ni - ty of

mind ; 'Tis like the sacred unc - tion

shed on Aaron's ven - er - a - ble head ;

When bath'd in fra - gran - cy re-

spire His rev - 'rend beard and

rich at - tire, His rev - 'rend

The first system of the musical score consists of three staves. The top staff is a treble clef with a key signature of one flat (B-flat) and a common time signature (C). It contains a melody with a fermata over the word 'at'. The middle staff is an alto clef with a key signature of one flat and a common time signature, containing a similar melody. The bottom staff is a bass clef with a key signature of one flat and a common time signature, containing a bass line. The lyrics 'rich at - tire, His rev - 'rend' are written below the staves, with 'at - tire' under the first staff and 'His rev - 'rend' under the second staff.

beard and rich at - tire.

The second system of the musical score also consists of three staves. The top staff is a treble clef with a key signature of one flat and a common time signature, ending with a double bar line. The middle staff is an alto clef with a key signature of one flat and a common time signature, ending with a double bar line. The bottom staff is a bass clef with a key signature of one flat and a common time signature, ending with a double bar line. The lyrics 'beard and rich at - tire.' are written below the staves, with 'beard and' under the first staff and 'rich at - tire.' under the second staff.

Like dews, which, trickling from the sky,
In pearly drops on Hermon lie ;
Or balmy vapors which distill
On Zion's consecrated hill ;
For there the Lord his blessing plac'd,
And these with life eternal grac'd.

10. SONG.

COME, Brothers of the mystic tie—
Our social work begun—
We'll raise an offering song on high,
To him the Holy One.

Chorus—With hearts united firm and free,
We round our Altar stand ;
Who best can work and best agree,
Are dearest in our band.

Come kindle at our holy fire,
Fraternal thoughts and kind ;
Each worthy act and pure desire
Shall kindred wishes bind.

Chorus—With hearts united, firm and free,
We round our altar stand ;
Who best can work, and best agree,
Are dearest in our band.

11. SONG.

UNITE, unite, your voices raise ;
Loudly sing Free-masons' praise :
Spread far and wide their spotless fame,
And glory in the sacred name.

Behold, behold, the upright band
In virtue's paths go hand in hand ;
They shun each ill, they do no wrong,
Strict honor does to them belong.

How just, how just, are all their ways !
Superior far to mortal praise ;
Their worth description far exceeds,
For matchless are Free-masons' deeds.

Go on, go on, ye just and true,
And still the same bright paths pursue ;
Th' admiring world shall on ye gaze,
And friendship's altar ever blaze.

Begone, begone, fly discord hence !
With party rage and insolence !
Sweet peace shall bless this happy band,
And freedom smile throughout the land.

12. SONG.

HAIL Masonry ! thou Art divine ;
Come, brethren ! let us cheerful join
To celebrate this happy day,
And homage to our Master pay.

Hail ! happy, blest and sacred place !
Where friendship brightens every face
Where mystic Art adorns the chair,
Resplendent with his upright square.

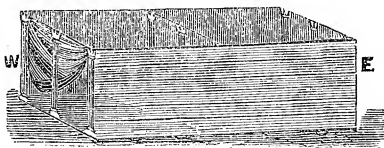
Next sing, my muse, our Warden's praise
With chorus loud in tuneful lays ;
Oh ! may these columns ne'er decay,
Until the world dissolves away.

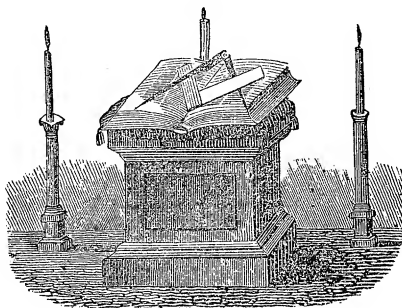
My brethren cheerful, join with me,
To sing the praise of Masonry :
The noble, faithful, and the brave,
Whose art shall live beyond the grave.

13. ODE.

BEHOLD ! how pleasant, and how good,
For brethren, such as we,
Of the "Accepted" brotherhood,
To dwell in unity !
'T is like the oil on Aaron's head
Which to his feet distills ;
Like Hermon's dew so richly shed
On Zion's sacred hills.

For there the Lord of light and love,
A blessing sent with power ;
Oh, may we all this blessing prove,
E'en life for evermore ;
On Friendship's altar rising here
Our hands now plighted be,
To live in *love* with hearts sincere,
In *peace* and *unity*.





AT THE CLOSING OF A LODGE

14. HYMN.

First Voice. *Andante.*

Great Ar-chi-tect! Su-preme, di - vine,

Second Voice.

Great Ar-chi-tect! Su-preme, di - vine,

Bass.

Great Ar-chi-tect! Su-preme, di - vine,

Whose wisdom plann'd the grand de - sign,

And gave to na - ture birth;

Pia.
Whose word with light a - dorn'd the skies,

Cres.

Gave mat - ter form, bade or - der rise,

Gave mat - ter form, bade or - der rise,

For.

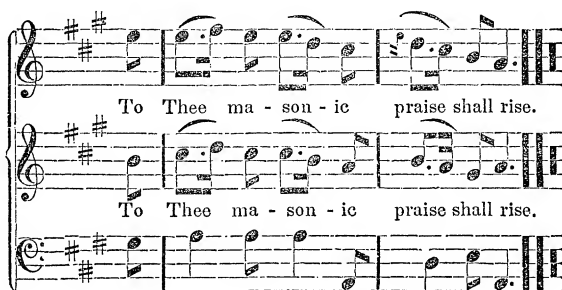
And bless'd the new - born earth :

And bless'd the new - born earth :

CHORUS.

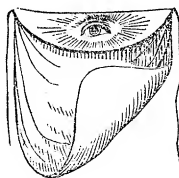
'Till love shall cease, 'till or - der dies,

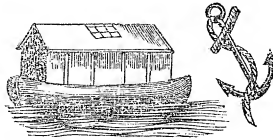
'Till love shall cease 'till or - der dies,



O, bless this love-cemented band,
Form'd and supported by thy hand,
For Charity's employ;
To shield the wretched from despair,
To spread through scenes of grief and care,
Reviving rays of joy.
Chorus — 'Till love, &c.

The lib'ral Arts, by Thee design'd,
To polish, comfort, aid mankind,
We labor to improve;
While we adore Jehovah's name,
Pour on our hearts the melting flame,
And mold our souls to love.
Chorus — 'Till love, &c.





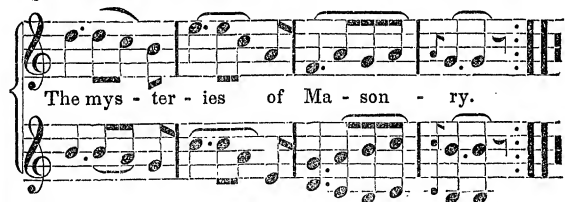
15. DUETT.

NO, NEVER SHALL MY SOUL FORGET.

No, never shall my soul forget
 The friends I found so cordial-hearted ;
 Dear, dear shall be the day we met,
 And dear shall be the night we parted
 Oh, if regrets, however sweet,
 Must with the lapse of time decay ;
 Yet still, when thus in love you meet,
 Remember him that's far away.
 Long be the flame of memory found
 Alive within your social band ;
 Let that be still the magic round,
 On which oblivion dares not stand.

16. SONG.





Grateful to thee our hearts we bend,
O Masonry, the poor man's friend;
Dark through the stream of life must flow,
That it still rolls to thee we owe.

O we have try'd thee, try'd thee long,
When hope had fled, when hope was strong,
Brighter than all our fancy dream'd,
The true, unfading love has beam'd.

Science may shoot its bright, cold ray
Across the pilgrim's painful way:

Honor may plant the laurel there,
For fortune to usurp and wear :

Vain is their pow'r to warm, O Art,
The chill that settles round the heart;
Thou canst alone beguile the hours,
And strew our rugged way with flow'rs.

17. ODE.

ANDANTE.

Hail! sa - cred art! by heav'n de - sign'd

Hail! sa - cred art! by heav'n de - sign'd

A gra - cious bless - ing for man - kind;

A gra - cious bless - ing for man - kind;

Peace, joy, and love thou dost be - stow, On

us thy vo - ta - ries be - low. Bright
stow, On us thy votaries be - low. Bright

wisdom's footsteps here we trace, From Sol - o -
wisdom's footsteps here we trace,

mon, from Sol-o - mon, from

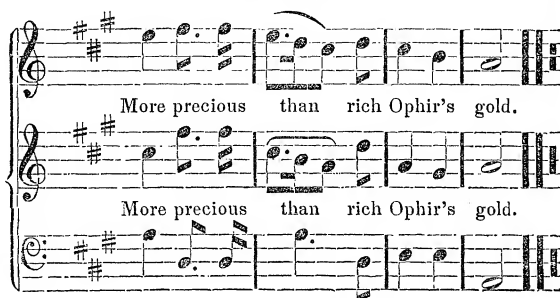
From Sol - o - mon, from Sol - o - mon,

Sol - o - mon, the prince of peace,

Sol - o - mon, the prince of peace,

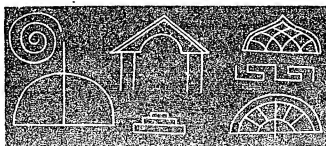
Whose righteous maxims still we hold

Whose righteous maxims still we hold



His heav'nly proverbs to us tell,
 How we on earth should ever dwell;
 In harmony and social love,
 To emulate the blest above;
 Now having wisdom for our guide,
 By its sweet precepts we'll abide;
 Nor from its path we'll ever stray,
 'Till we shall meet in endless day.

Vain, empty grandeur shall not find.
 Its dwelling in a brother's mind;
 A Mason, who is true and wise,
 Its glittering pomp we'll e'er despise;
 Candor, friendship, joy, and peace,
 Within his breast shall have a place;
 Virtue and wisdom thus combin'd,
 Shall decorate the Mason's mind,



18. SONG.



THE MASON'S ADIEU.

Tenor.

1. { A - dieu! a heart-warm fond adieu! Dear brothers of the
Ye favored, ye en-lightened few, Companions of my

Alto.

Soprano.

Base.

mystic tie! } Tho' I to for - eign lands must hie, Pur-
social joy! }

su - ing fortune's slippery ba', With melting heart and '

brimful eye, I'll mind you still, tho' far a - wa'.

Oft I have met your social band,
 To spend a cheerful festive night,
 Oft honor'd with supreme command,
 Presiding o'er the sons of light;
 And by that hieroglyphic bright,
 Which none but craftsmen ever saw,
 Strong mem'ry on my heart shall write,
 Those happy scenes when far awa'.

May freedom, harmony, and love,
 Cement you in the grand design,

Beneath th' Omniscient Eye above,
That glorious Architect divine ;
That you may keep th' unerring line,
Still guided by the plummet's law,
'Till order bright completely shine,
Shall be my prayer when far awa'.

And you, farewell, whose merits claim,
Justly that highest badge to wear,
May heaven bless your noble name,
To Masonry and friendship dear :
My last request, permit me then,
When yearly you're assembled a',
One round, I ask it with a tear,
To him your friend that's far awa'.

And you, kind-hearted sisters fair,
I sing farewell to all your charms,
Th' impression of your pleasing air
With rapture oft my bosom warms.
Alas! the social winter's night
No more returns while breath I draw,
'Till sisters, brothers, all unite,
In that grand Lodge that's far awa'.

19. SONG.

THE FAREWELL.

OH! it came on the ear like the last solemn warning,
That breaks the rude slumber of misery's rest,
When the dreams of those joys we must leave in the
morning,
For a moment gives balm to the bosom unblest.

Could it steal o'er the senses like that Theban
potion,
Which curdles the mem'ry and deadens the brain ;
Or wither the thought in its saddest emotion,
Or an antidote bring to the acme of pain.

Could it blight like the Syrian blast, we might
sever
With one deadly pang from those friends we love
best,
And sleep in oblivion, forgetting forever,
Those eyes that have blest us, those hearts we
have pressed.

But it comes like the death-peal of hope — and no
longer
The glittering visions we've cherished, beguile ;
And its deep cheering tones to impress it the stronger,
Will oftentimes die on a fugitive smile.

Hath pleasure no charm — and diversion no glad-
ness,
To soothe, if not banish, the pain of the past :
Can not time, as it wears, lull the memory's sadness,
Or soften those sorrows that canker so fast ?

Oh no ! when we part, recollection will borrow,
Past touches of bliss, but to quicken the sore ;
Those eyes shall be bright that shall meet on the
morrow,
Those hearts shall be sad that shall never meet
more.



20. SONG.

WE met in love, we part in peace,
Our council labors o'er ;
We'll ask ere life's best days shall cease,
To meet in time once more.

CHORUS—'Mid fairest scenes to memory dear,
In change of joy and pain ;
We'll think of friends assembled here,
And hope to meet again.

Though changes mark time's onward way
In all we fondly claim,
Fraternal hopes shall ne'er decay—
Our landmarks still the same.

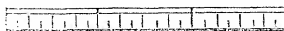
CHORUS—'Mid fairest scenes to memory dear, &c.

Our faith unmoved, with truth our guide,
As seasons mark our clime ;
Through winter's chill, or summer's pride,
We'll hail the Art Sublime.

CHORUS—'Mid fairest scenes to memory dear, &c.

When life shall find its silent close,
With hopes kind promise blest ;
In that Grand Lodge may all repose,
Where joys immortal rest.

CHORUS—'Mid fairest scenes to memory dear,
In change of joy and pain ;
We'll think of friends assembled here,
And hope to meet again.



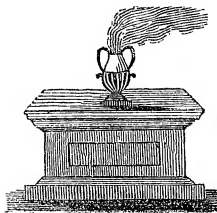
21. SONG

STILL tell my heart of heavenly peace,
And let my quickened fancy soar,
To realms where every doubt shall cease,
And our freed spirits part no more.

This truth divine our souls shall charm,
And holy peace and joy restore ;
Afar from sorrow and alarm,
We all shall meet to part no more.

O, in that word there is a spell
Sinks to my bosom's inmost core ;
For here on earth we hear the knell
Of fondest friends who meet no more.

Then may we hope in heaven to meet,
When all Time's woes and strifes are o'er,
To find at last a sure retreat,
Where our glad hearts shall part no more.



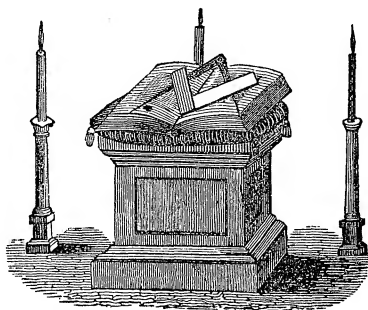
ENTERED APPRENTICE SONGS.



22. SONG

IN whom may we trust ? Shall the buckler of power
Be the aid of the heart in adversity's hour ?
Shall we lean on the hilt of the warrior's sword,
Or trust on the breath of a sovereign's word ?
The sword may be snapp'd, or the mighty one's breath,
Be chilled ere its promise is plighted in death !
And hopes which were springing to brighten our way,
Fall back on the heart in woes darkest array.

But were there a being in whom all combin'd,
Power, wisdom and love — some omnipotent mind,
Which all things foreseeing, could all things prevent,
Or mold into mercy the coming event —
There, there might the spirit with safety confide,
For power to assist, and for wisdom to guide ;
For love to support till the *rough path* be trod,
Then, pilgrim, look upward — *that being is God.*



23. SONG.

“LET there be light,” the first command,
That burst from heav’n’s exalted throne!
Jehovah gave the stern decree,
And forth immediate radiance shone.

The sun, that glorious orb of day,
Was order’d to assume his sphere;
To shed on earth th’ enliv’ning ray,
To shine abroad from year to year.

But there’s a light, a brighter light,
Than sun or nature e’er could claim;
’Tis shed through all creation’s space,
And bears a great and glorious name.

This light has shone since man was born,
And will e’er shine till worlds decay;
Its brightness far exceeds the morn,
With it the gloomy night is day.

Then let us search for this great Light,
Which shines with such refulgence broad;

Its name is Truth ; and that alone
Can bring our wand'ring souls to God.

24. SONG.

FROM East to West, o'er land and sea,
Where brothers meet and friends agree,
Let incense rise from hearts sincere,
The dearest offering gathered here.

Our trust reposed on God alone,
Who ne'er will contrite hearts disown ;
Our faith shall mark that holy light,
Whose beams our dearest joys unite.

25. SONG.

DEEP in the quarries of the stone,
Amid vast heaps of other rock ;
In darkness hid, to art unknown,
We found this rude and shapeless block.
Now shaped by art, its roughness gone,
And fit this noble work to grace ;
We lay it here, a corner-stone,
Chosen and sure, in proper place.

Within this stone there lies conceal'd
What future ages may disclose,
The sacred truths to us reveal'd,
By Him, who fell by ruthless foes.
On Him, this corner-stone we build,
To Him, this edifice erect ;
And still, until this work's fulfill'd,
May Heaven the workman's ways direct.

FELLOW CRAFT'S SONGS.



26. SONG.

HAIL, Masonry, thou Craft divine !
Glory of earth, from heaven reveal'd ;
Which doth with jewels precious shine,
From all but Masons' eyes conceal'd ;
Thy praises due, who can rehearse,
In nervous prose, or flowing verse ?

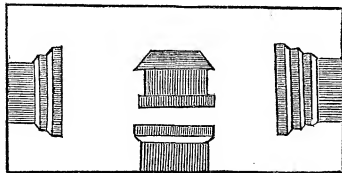
All craftsmen true distinguish'd are,
Our codes all other laws excel ;
Treasures of knowledge choice and rare,
Within our breasts securely dwell.
The silent breast, the faithful heart,
Preserve the secrets of the art.

From scorching heat and piercing cold,
From beasts, whose roar the forest rends ;
From the assaults of warriors bold,
The Mason's art mankind defends.
Be to this art due honor paid,
From which mankind receives such aid.

Ensigns of state, that feed our pride,
Distinctions troublesome and vain,
By Masons true are laid aside,
Art's free-born sons such toys disdain ;
Ennobled by the name they bear,
Distinguish'd by the badge they wear.

Sweet fellowship, from envy free,
Friendly converse of brotherhood,
The lodge's lasting cement be,
Which has for ages firmly stood.
A lodge thus built, for ages past
Has lasted, and shall ever last.

Then let us celebrate the praise
Of all who have enrich'd the art,
Let gratitude our voices raise,
And each true brother bear a part.
Let cheerful strains their fame resound,
And living Masons' healths go round.

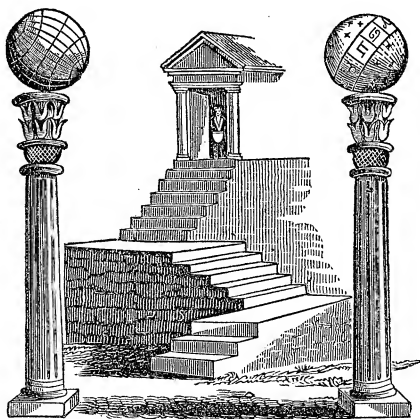


27. ODE.

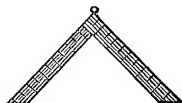
COME, Craftsmen, assembled our pleasure to share,
Who walk by the Plumb, and who work by the Square;
While traveling in love, on the Level of time,
Sweet hope shall light on to a far better clime

We'll seek, in our labors, the Spirit Divine,
Our temple to bless, and our hearts to refine;
And thus to our altar a tribute we'll bring,
While, joined in true friendship, our anthem we sing.

See Order, and Beauty, rise gently to view,
Each brother a column, so perfect and true!
When Order shall cease, and when temples decay,
May each, fairer columns, immortal, survey.



MASTER MASON'S SONGS.



27. SONG.

Pia. *Cres.*

Hail! mysterious, glorious science, Hail! mys-

Hail! mys-

For.

terious, glorious science, Hail! mysterious, glorious

terious, glorious science, Hail! mysterious, glorious

science, Which to dis-cord bids defiance, Har-mo-ny alone reigns here, Har-me-ny alone reigns

ny alone reigns here, Har-mo-ny alone reigns

Mezzo For.
Here. Come let's sing - - - -
Here. Come let's sing to Him that

Pia.
To the
rais'd us From the rugged path, that maz'd us, To the
For.
Light, that we re - vere, To the Light, that we re -
Light, that we re - vere, To the Light, that we re -
Pia.
vere. Hail, mysterious,
vere. Hail, mysterious,
glorious science.

For.

Hail, mysterious, Hail, mysterious

Hail, mysterious, Hail, mysterious

glorious science

glorious science, Which to dis-cord gives de-

glorious science, Which to dis-cord gives de-

fia.

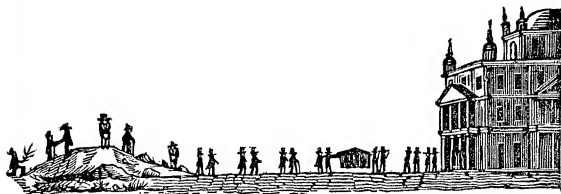
fi - ance, Har - mo - ny a - lone reigns here,

fi - ance, Har - mo - ny a - lone reigns here,

For.

Har - mo - ny a - - lone reigns here.

Har - mo - ny a - - lone reigns here.



28. DIRGE.

Solemn strikes the funeral chime,

Notes of our de - part - ing time;

As we journey here be - low,

Through a pil - gri - mage of wo!

Mortals, now indulge a tear,
For mortality is near!
See how wide her trophies wave
O'er the slumbers of the grave!

Here another guest we bring;
Seraphs of celestial wing,
To our funeral altar come,
Waft this Friend and Brother home.

Lord of all! below — above —
Fill our hearts with Truth and Love;
When dissolves our earthly tie,
Take us to thy Lodge on high.

29 SONG.

I SING the Mason's glory,
Whose praying mind doth burn ;
Unto complete perfection,
Our mysteries to learn ;
Not those who visit Lodges
To eat and drink their fill ;
Not those who at our meetings
Hear lecture 'gainst their will :

The faithful worthy Brother,
Whose heart can feel for grief ;
Whose bosom with compassion
Steps forth to his relief,
Whose soul is ever ready,
Around him to diffuse,
The principles of Masons,
And guard them from abuse ;

King Solomon, our patron,
Transmitted this command,
"The faithful and praise-worthy,
True light must understand ;
And my descendants, also,
Who're seated in the *East*,
Have not fulfill'd their duty,
'Till light has reach'd the *West*."

My duty and my station,
As Master in the chair
Obliges me to summon
Each Brother to prepare ;
That all may be enabled,
By slow, though sure degrees,
To answer in rotation,
With honor and with ease.

30. ODE.

LET us remember in our youth,
Before the evil days draw nigh,
Our Great Creator, and his Truth !
Ere memory fail, and pleasure fly ;
Or sun, or moon, or planet's light
Grow dark, or clouds return in gloom ;
Ere vital spark no more incite ;
When strength shall bow, and years consume.

Let us in youth remember Him !
Who formed our frame, and spirits gave,
Ere windows of the mind grow dim,
Or door of speech obstructed wave ;
When voice of bird fresh terrors wake ;
And Music's daughters charm no more,
Or fear to rise, with trembling shake,
Along the path we travel o'er.

In youth, to God let memory cling,
Before desire shall fail, or wane,
Or e'er he loosed life's silver string,
Or bowl at fountain rent in twain .
For man to his long home doth go,
And mourners group around his urn ;
Our dust, to dust again must flow,
And spirits unto God return.

31. SONG.

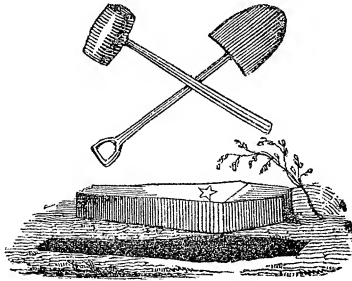
Ah, when shall we three meet like them,
Who last were at Jerusalem ;
For three there were, and one is not —
He lies where cassia marks the spot.

Tho' poor he was, with kings he trod ;
Tho' great, he humbly knelt to God :
Ah when shall those restore again,
The broken link of Friendship's chain !

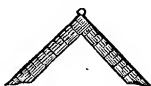
Behold where mourning beauty bent
In silence o'er his monument,
And widely spread in sorrow there,
The ringlets of her flowing hair.

The future sons of grief shall sigh,
While standing round in mystic tie,
And raise their hands, alas ! to heaven,
In anguish that no hope is given.

From whence we came, or whither go,
Ask me no more, nor seek to know,
Till three shall meet, who form'd like them,
The Grand Lodge at Jerusalem.



32. SONG.



Mark Mas - ters all ap - pear be - fore the

Mark Mas - ters all ap - pear be - fore the

Chief O'erseer, In con - cert move ; Let him your

Chief O'erseer, In con - cert move ; Let him your

work inspect for the chief Architect; if there be

work inspect for the chief Architect; if there be

no de - fect, He will ap - prove.

no de - fect, He will ap - prove.

You have pass'd the square,
 For your rewards prepare.
 Join heart and hand;
Each with his mark in view,
 March with the just and true;
 Wages to you are due
 At your command.

Hiram, the widow's son,
 Sent unto Solomon
 Our great key-stone;

On it appears the name
Which raises high the fame
Of all to whom the same
Is truly known.

Now to the westward move,
Where full of strength and love,
Hiram doth stand ;
But if impostors are
Mix'd with the worthy there,
Caution them to beware
Of the right hand.

Now to th' praise of those
Who triumphed o'er the foes
Of mason's art ;
To the praiseworthy three,
Who founded this degree ;
May all their virtues be
Deep in our hearts.

33. O D E.

When all was in chaos before the creation,
Confusion and darkness prevailed o'er the deep,
Until the loud voice of the Lords proclamation,
Bade science arise from her long dormant sleep ;
She obey'd the command, and arose in bright splendor,
Bade darkness avaunt, and light speed the way ;
Array'd in full glory, due homage to render,
Unfurl'd the broad banner and hailed the new day.

The sound of her gavel roused Genius, her hand-maid,
Who instant came forth, with the compass and
square ;

The plumb-line and level, the chisel and mallet,
 The work of the craftsman to cut and prepare.
 Then rally brave craftsmen in bonds of true friendship;
 Behold the fair Temple of Wisdom arise,
 Let each faithful brother support one another,
 Till the Lodge universal shall meet in the skies.

34. SONG.

Solo... Vivace.

At-ten - tion Mark Master you're called to ap-
 pear Be-fore our fam'd workmen the chief o - ver
 seer, Since our la - bors are fin-ish'd for
 wa - ges pre - pare, The Lord of the
 vine-yard, will give each his share.

The musical score is written for a three-part setting. It begins with a treble clef, a key signature of one flat (B-flat), and a 3/4 time signature. The melody is composed of eighth and quarter notes. The lyrics are: "In concert then move while brotherly love Ex-". The second system continues the melody with the lyrics: "pands each warm heart with fire from a - bove." The third system is marked "TRIO." and begins with a repeat sign. The lyrics are: "Exhibit your work then if clear of defect, It". The fourth system continues the melody with the lyrics: "Exhibit your work then if clear of defect, It". The fifth system is marked "merits re - ward from the chief architect." and the sixth system continues the melody with the lyrics: "merits re - ward from the chief architect." The score ends with a double bar line.

In concert then move while brotherly love Ex-

pands each warm heart with fire from a - bove.

TRIO.

Exhibit your work then if clear of defect, It

Exhibit your work then if clear of defect, It

merits re - ward from the chief architect.

merits re - ward from the chief architect.

FOR THE CRAFT.

Mark well every craftsman whose jewel is bright,
If his task is well finished he will him requite;
Each keeping his eye on the *mark* we've in view,
We'll firmly march on with the just and the true.

Then join heart and hand,

'Tis your's to command

The reward of your merit, so make your demand;

Exhibit your work, for if clear from defect,

You merit reward from the chief architect.

The widow's son, Hiram,* the key-stone did bring,

To God's own anointed, the Great Hebrew King;

On it may be found what exalts high our fame,

If rightly decyphered, a mystical name.

The chief architect

Did this key-stone inspect;

And approved of the same, for 'twas free from
defect;

Exhibit your work, then, for wages prepare,

The Lord of the vineyard will pay each his share.

In the west stands a brother, who will represent,

That fam'd skilful architect, he who it sent,

But while in his office he thus takes his stand,

Beware all impostors, how you stretch your hand;

Be cautious, reflect,

You have cause to expect,

'Tis his business, impostors and cowan's to detect,

Then display your own work, to deceive him do'n't
dare,

Or in paying the craft you'll receive a just share.

Let posterity e'er bless the names of the three,

Who founded and handed to us this degree:

May their firmness and virtue, by us be enjoyed,

* Kings, chapter 7, verse 14.

While this world is our Lodge, and we're therein
employed ;

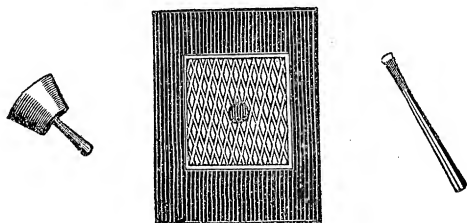
Our efforts should be,

Who best may agree,

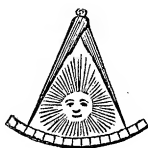
And receive from his master the highest degree,

Well remembering if we dont fail to prepare,

The Lord of the vineyard will pay us our *share*.



PAST MASTERS SONGS.



35. HYMN.

FOR INSTALLATION.

Soprano. Andante Affettuoso.

Unto Thee, great God! belong Mystic

Tenore.

Unto Thee great God! belong Mystic

Bass.

rites and sacred song; Lowly bending at thy

shrine, We hail thy majesty divine.

Glorious Architect above,
Source of light and source of love ;
Here thy light and love prevail,
Hail ! Almighty Master hail !

Whilst in yonder regions bright,
The sun by day, the moon by night ;
And the stars that gild the sky,
Blazon forth thy praise on high.

Join Oh Earth ; and as you roll
From east to west, from pole to pole,
Lift to HIM your grateful lays,
Join the universal praise.

Warm'd by benignant grace,
Friendship linked the human race ;
Pity lodg'd within the breast,
Charity became her guest.

There the naked, raiment found ;
Sickness, balsam for its wound
Sorrow, comfort ; hunger, bread
Strangers, there a welcome shed.

Still to us, O God ! dispense
Thy divine benevolence ;
Teach the tender tear to flow,
Melting at a Brother's woe.

Like Samaria's son, that we,
Blest with boundless charity,
To th' admiring world may prove,
They dwell in God, who dwell in love



36. SONG.

Let Masonry from pole to pole, Her sacred

Let Masonry from pole to pole, Her sacred

laws expand, Far as the mighty waters roll, To

laws expand, Far as the mighty waters roll, To

wash remotest land, To wash remotest

wash remotest land To wash remotest

Detailed description: The musical score is arranged in three systems. Each system consists of three staves: a vocal line (treble clef), a piano accompaniment line (treble clef), and a bass line (bass clef). The key signature is one sharp (F#) and the time signature is common time (C). The lyrics are printed below the vocal line. The first system has the lyrics 'Let Masonry from pole to pole, Her sacred'. The second system has the lyrics 'laws expand, Far as the mighty waters roll, To'. The third system has the lyrics 'wash remotest land, To wash remotest'. The piano accompaniment includes triplets in the third system.

land : That virtue has not left mankind, Her

land : That virtue has not left mankind, Her

social maxims prove, For stamp'd upon the

social maxims prove, For stamp'd upon the

Mason's mind, Are u-ni - ty and love, Are

Mason's mind, Are u-ni - ty and love, Are

u - ni - ty and love.

u - ni - ty and love

The musical score consists of three staves. The top staff is in treble clef, the middle in alto clef, and the bottom in bass clef. All three staves have a key signature of one sharp (F#) and a common time signature (C). The melody is written across the staves with lyrics 'u - ni - ty and love.' under the top staff and 'u - ni - ty and love' under the middle staff. The bottom staff provides a bass line. The music concludes with a double bar line and repeat dots.

Ascending to her native sky,
Let Masonry increase ;
A glorious pillar rais'd on high,
Integrity its base.
Peace adds to olive boughs entwin'd,
An emblematic dove,
And stamp'd upon the Mason's mind,
Is unity and love.



MOST EXCELLENT MASTER'S SONG.

37. SONG.

All hail to the morning, That bids us re-
All hail to the morning, That bids us re-
joice; The temple's completed, Exalt high each voice;
joice; The temple's completed, Exalt high each voice;

The capstone is finish 'd, Our la - bor is o'er;

The sound of the ga-vel shall hail us no more,

For.
To the Power Almighty, who ever has gui - ded

The tribes of old Israel, ex - alt-ing their fame;

The tribes of old Israel, ex - alt-ing their fame;

To Him, who hath govern'd our hearts un-di - vided,

To Him, who hath govern'd our hearts un-di - vided,

Forciss.
Let's send forth our voices to praise his great Name.

Let's send forth our voices to praise his great Name.

Companions assemble
 On this joyful day ;
 The occasion is glorious,
 The key-stone to lay :
 Fulfill'd is the promise,
 By the ANCIENT OF DAYS,
 To bring forth the cap-stone
 With shouting and praise.

[*Ceremonies.*]

There is no more occasion for level or plumb-line,
 For trowel or gavel, for compass or square ;
 Our works are completed, the ark safely seated,
 And we shall be greeted as workmen most rare.

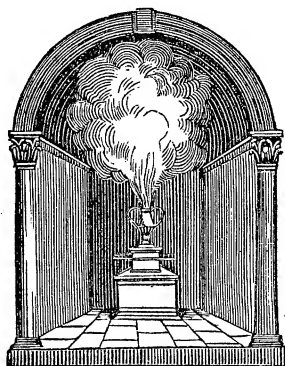
Now those who are worthy,
 Our toils who have shar'd,
 And prov'd themselves faithful,
 Shall meet their reward ;
 Their virtue and knowledge,
 Industry and skill,
 Have our approbation,
 Have gain'd our good will.

We accept and receive them, Most Excellent Masters,
 Invested with honors, and power to preside ;
 Among worthy crafts-men, wherever assembled,
 The knowledge of Masons to spread far and wide.

ALMIGHTY JEHOVAH!

Descend now and fill
 This Lodge with thy glory,
 Our hearts with good will
 Preside at our meetings,
 Assist us to find
 True pleasure in teaching
 Good will to mankind.

Thy *wisdom* inspired the great institution,
Thy *strength* shall support it till nature expire;
And when the creation shall fall into ruin,
Its *beauty* shall rise through the midst of the fire!



ROYAL ARCH SONGS.

38. SONG.

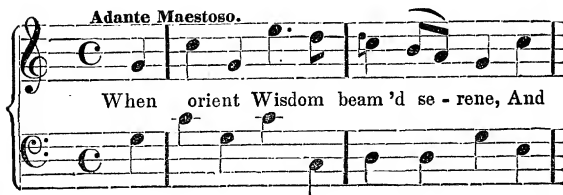
ALMIGHTY Sire! our heavenly king,
Before whose sacred name we bend,
Accept the praises which we sing,
And to our humble prayer attend!
All hail great Architect divine!
This universal frame is thine.

Thou who didst Persia's King command,
A proclamation to extend,
That Israel's sons might quit his land,
Their holy temple to attend.
All hail, &c.

That sacred place where three in one,
Compris'd thy comprehensive name;
And where the bright meridian sun
Was soon thy glory to proclaim.
All hail, &c.

39. SONG.

Adante Maestoso.



When orient Wisdom beam'd se - rene, And

pillar'd Strength a - rose; When Beauty ting'd the

glow - ing scene, And Faith her mansion chose; Ex-

ulting bands the fabric view'd, Mysterious powers a-

Pia. S. F. S. F.
dor'd; And high the Triple Union stood, And

high the Triple Union stood, That gave the *mystic*

word, - - - That gave the *mystic* word, - - And

high the Triple Union stood, That gave the *mystic* word.

The musical score is written for piano and voice. It consists of three systems of music. Each system has a treble and bass staff joined by a brace. The first system contains the first line of the song. The second system contains the second line, which includes triplets marked with a '3' over the notes. The third system contains the third line, which ends with a double bar line. The lyrics are written below the treble staff.

Pale envy wither'd at the sight,
And frowning at the pile,
Call'd murder from the realms of night,
To blast the glorious toil ;
With ruffian outrage, join'd in woe,
They form the league abhorr'd,
And wounded Science felt the blow,
That crush'd the *mystic* word.

Concealment, from sequester'd grave,
On sable pinions flew,

And o'er the sacrilegious grave,
Her vail impervious threw ;
Th' associate band in solemn state,
The awful loss deplor'd,
And Wisdom mourn'd the ruthless fate,
That whelm'd the *mystic* word.

At length through time's expanded sphere,
Fair Science speeds her way,
And warm'd by truth's refulgence clear,
Reflects the kindred ray;
A second fabric's tow'ring height
Proclaims the *sign* restor'd,
From whose foundation, brought to light,
Is drawn the *mystic* word.

To depths obscure, the favor'd Trine
A dreary course engage,
Till through the Arch the ray divine
Illumes the sacred page !
From the wide wonders of this blaze,
Our ancient *sign*'s restor'd,
The Royal Arch alone displays
The long lost *mystic* word.

TEMPLAR'S SONGS.

40. HYMN.

GUIDE me, O thou great Jehovah!
Pilgrim through this barren land:
I am weak but thou art mighty—
Hold me in thy powerful hand;
Bread of heaven,
Feed me till I want no more.

Open now thy crystal fountain,
Whence the healing streams do flow.
Let the fiery, cloudy pillar,
Lead me all my journey through;
Strong deliv'rer,
Be thou still my strength and shield.

Feed me with the heav'nly manna,
In this barren wilderness;
Be my sword, and shield, and banner,
Be my robe of righteousness;
Fight and conquer
All my foes by sovereign grace.

When I tread the verge of Jordan,
Bid my anxious fears subside;
Foe to death and hell's destruction,
Land me safe on Canaan's side;
Songs of praises
I will ever give to thee.

41. SONG.

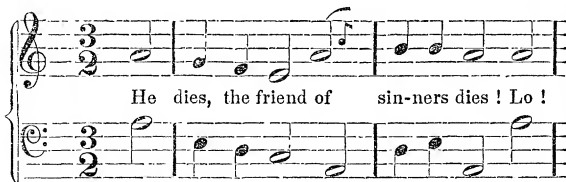
As, when the weary trav'ler gains
the hight of some commanding hill,
His heart revives, if o'er the plains
He sees his home, though distant still ;

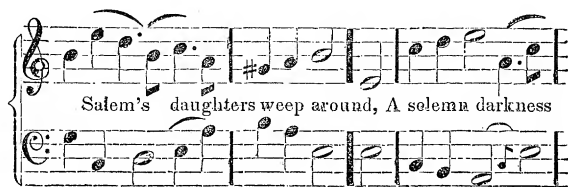
So, when the Christian pilgrim views
By faith his mansion in the skies,
The sight his fainting strength renews,
And wings his speed to reach the prize.

The hope of heaven his spirit cheers ;
No more he grieves for sorrows past :
Nor any future conflict fears,
So he may safe arrive at last.

O Lord on thee our hopes we stay,
To lead us on to thine abode ;
Assur'd thy love will far oer'pay
The hardest labors of the road.

42. SONG.





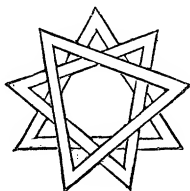
Come, saints, and drop a tear or two
For him who groan'd beneath your load,
He shed a thousand drops for you,
A thousand drops of richer blood.

Here's love and grief beyond degree,
The Lord of glory dies for man!
But lo! what sudden joys we see:
Jesus, the dead, revives again!

The rising God forsakes the tomb;
(In vain the tomb forbids his rise,)
Cherubic legions guard him home,
And shout him "Welcome to the skies!"

Break off your tears, ye saints, and tell
How high your great Deliverer reigns;
Sing how he spoil'd the hosts of hell,
And lead the monster death in chains!

Say "Live forever wond'rous King!
Born to redeem, and strong to save!"
Then ask the monster, "Where's thy sting?"
And "Where's thy victory, boasting grave?"



43. SONG.

Angels! roll the rock away! Death yield up thy

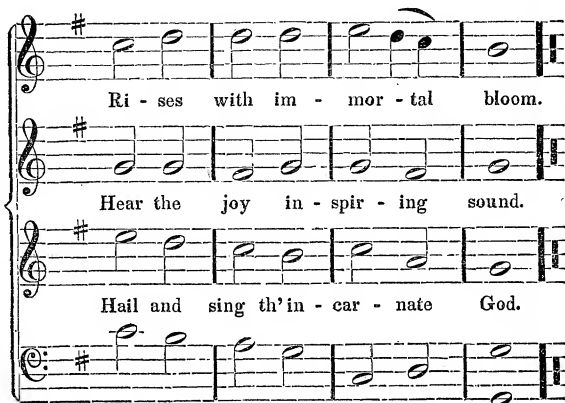
'Tis the Savior—Seraphs, raise Your triumphant

Lift, ye saints—lift up your eyes! Now to glory

The musical score consists of four staves. The first staff is a treble clef with a key signature of one sharp (F#) and a common time signature (C). It contains a whole note followed by two measures of rests. The second staff is a treble clef with a key signature of one sharp (F#) and a common time signature (C). It contains a whole note followed by two measures of rests. The third staff is a treble clef with a key signature of one sharp (F#) and a common time signature (C). It contains a whole note followed by two measures of rests. The fourth staff is a bass clef with a key signature of one sharp (F#) and a common time signature (C). It contains a whole note followed by two measures of rests.

mighty prey ! See ! He ri - ses from the tomb,
shouts of praise ; Let the earth's remotest bound
see Him rise ! Hosts of angels on the road,

Ri - ses with im - mor - tal bloom.
Hear the joy in - spir - ing sound.
Hail and sing th' in - car - nate God.



Ri - ses with im - mor - tal bloom.

Hear the joy in - spir - ing sound.

Hail and sing th' in - car - nate God.

Heaven unfolds its portals wide ;
Gracious conqueror through them ride,
King of glory ! mount thy throne,
Boundless empire is thine own.

Praise him, all ye heavenly choirs,
Praise and sweep your golden lyres ;
Praise him in the noblest songs ;
Praise him from ten thousand tongues.



LAYING A FOUNDATION STONE.

44. HYMN.

To Heaven's high Architect all praise,
All gratitude be given,
Who deign'd the human soul to raise
By secrets sprung from Heaven.
Then sound the great Jehovah's praise;
To Him the glorious structure raise.

Now swells the choir in solemn tone,
And hovering *angels* join;
Religion looks delighted down,
When vot'ries press the shrine.

Blest be the place! thither repair
The *true* and *pious* train:
Devotion wakes her anthems there,
And heaven accepts the strain.

45. SONS OF A GLORIOUS ORDER.

The musical score is written for three parts: Treble, Alto, and Bass. It is in the key of D major (one sharp) and 2/4 time. The melody is simple and hymn-like, consisting of four measures. The lyrics 'Sons of a glo - ri - ous or - der a-' are placed under the notes of the Treble and Alto parts.

Sons of a glo - ri - ous or - der a-

nointed To cher-ish for a - ges the

ark of the Lord, Wearing the mys-ti-cal

badges ap-point-ed, Come to the tem-ple with

sweetest ac - cord. Come lay the corner stone

Asking the Lord to own Labors that

Duet. ad lib

tend to his glo - ry and praise; Long may the

mercy seat, Where angels' pinions meet,

Tutti.
Rest in the beau - ti - ful tem - ple ye raise.

CHORUS in last stanza, observing small notes, swell, and hold.

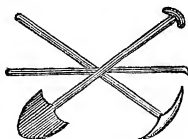
Brothers united, to you it is given,
 To enlighten the woes of a sin-blighted world,
 Far o'er the earth, on the free winds of heaven,
 Now let your banners of love be unfurled.
 Write there the blessed three,
 Faith, Hope, and Charity,
 Names that shall live through the cycle of time,
 Write them on every heart,
 Make them your guide and chart,
 Over life's sea to the heavens sublime.

Go forth befriending the way-weary stranger,
Bright'ning the pathway that sorrow hath cross'd;
Strength'ning the weak, in the dark hour of danger,
Clothing the naked and seeking the lost.

Opening the prison door,
Feeding the starving poor,
Chiding the evil, approving the just,
Drying the widow's tears,
Soothing the orphan's fears,
Great is your mission, in "God is your trust."

Go, in the spirit of him who is holy,
Gladden the wastes and the by-ways of earth,
Visit the homes of the wretched and lowly,
Bringing relief to the desolate hearth.


Bind up the broken heart,
Joy to the sad impart,
Stay the oppressor and strengthen the just;
Freely do ye receive,
Freely to others give,
Great is your mission, in "God is your trust."



FOR INSTALLATION.

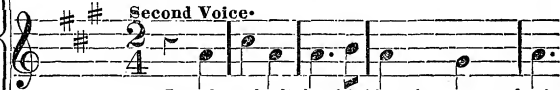
46. HYMN.

First Voice. Andante.




'Let there be light !' th' Almighty spoke !

Second Voice.




' Let there be light th' Almighty spoke !


Bass.




Re - ful - gent streams from chaos broke,



Re - ful - gent streams from chaos broke,



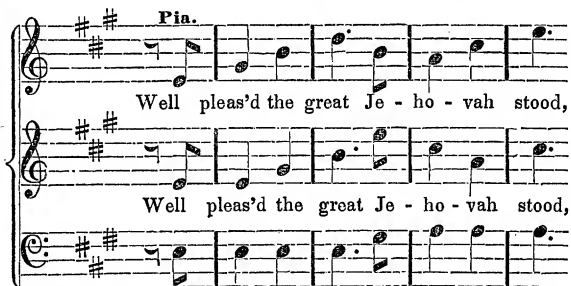
Re - ful - gent streams from chaos broke,





T' il - lume the ris - ing earth

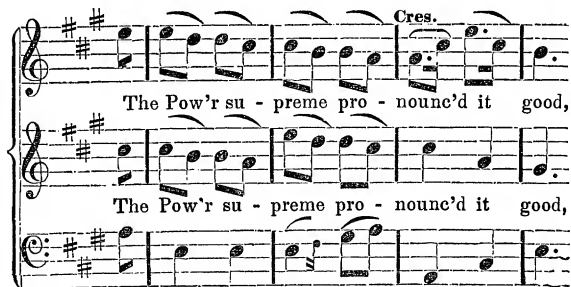
T' il - lume the ris - ing earth!



Pia.

Well pleas'd the great Je - ho - vah stood,

Well pleas'd the great Je - ho - vah stood,



Cres.

The Pow'r su - preme pro - nounc'd it good,

The Pow'r su - preme pro - nounc'd it good,

For.

And gave the planets birth !

And gave the planets birth !

CHORUS.

In cho - ral num - bers Masons join,

In cho - ral num bers Masons join,

To bless and praise this Light Divine !

To bless and praise this Light Divine !

Repeat the last Chorus.

Parent of light accept our praise,
Who shed'st on us thy brightest rays,
The light that fills the mind ;
By choice selected, lo ! we stand,
By friendship join'd a social band,
That love, that aid mankind.

CHORUS—In choral, &c.

The widow's tear, the orphan's cry,
All wants our ready hands supply,
As far as pow'r is giv'n ;
The naked clothe, the pris'ner free,
These are thy works, sweet Charity ;
Reveal'd to us from Heav'n.

CHORUS—In choral, &c.



DEDICATION OF HALLS.

47. SONG.

Hail, u - ni - versal Lord ! By heav'n and

Hail, u - n - versal Lord ! By heav'n and

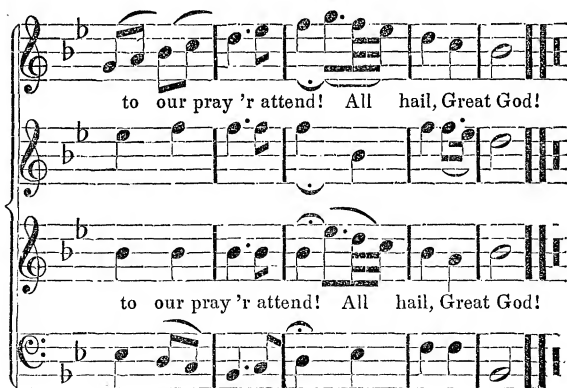
earth a - dor'd, All hail, Great God! Before thy

earth a - dor'd, All hail, Great God! Before thy



throne we bend, To us thy grace extend, And

throne we bend, To us thy grace extend, And



to our pray'r attend! All hail, Great God!

to our pray'r attend! All hail, Great God!

O, hear our pray'r to day,
Turn not thy face away;
O Lord, our God!

Heav 'n, thy dread dwelling-place,
Can not contain thy Grace,
Remember now our race,
O Lord, our God !

God of our fathers hear,
And to our cry be near,
Jehovah, God !
The Heav 'ns eternal bow,
Forgive in mercy now
Thy suppliants here, O thou,
Jehovah God !

To thee our hearts do draw,
On them O write thy law,
Our Saviour, God !
When in this Lodge we 're met,
And at thine altar knelt,
O, do not us forget,
Our Saviour, God !

48. ODE.

ALMIGHTY FATHER ! God of Love !
Sacred, eternal king of kings !
From thy celestial courts above,
Send beams of grace on seraph's wings ;
O, may they, gilt with light divine,
Shed on our hearts inspiring rays ;
While, bending at this sacred shrine,
We offer mystic songs of praise.
Faith ! with divine and heav 'nward eye,
Pointing to radiant realms of bliss,
Shed here thy sweet benignity,
And crown our works with happiness ;

Hope! too, with bosom void of fear,
Still on thy steadfast anchor lean,
O, shed thy balmy influence here,
And fill our breasts with joy serene.

And thou, fair Charity! whose smile
Can bid the heart forget its woe,
Whose hand can misery's care beguile,
And kindness' sweetest boon bestow,
Here shed thy sweet, soul-soothing ray;
Soften our hearts, thou Pow'r divine!
Bid the warm gem of pity play,
With sparkling luster, on our shrine.

Thou, who art thron'd 'midst dazzling light,
And wrapp'd in brilliant robes of gold,
Whose flowing locks of silv'ry white
Thy age and honor both unfold,
Genius of Masonry! descend,
And guide our steps by thy strict law;
O, swiftly to our temple bend,
And fill our breasts with solemn awe.

49. HYMN.

GREAT source of light and love,
To thee our songs we raise;
O, in thy temple, Lord, above,
Hear and accept our praise.

Shine on this festive day,
Succeed its hop'd design:
And may our Charity display
A love resembling thine.

May this fraternal band,
Now consecrated, bless'd,
In Union all distinguish'd stand,
In Purity be dress'd.

May all the sons of peace,
Their ev'ry grace improve;
Till discord thro' the nations cease,
And all the world be Love.

50. ODE.

The musical score is for a four-part setting of the ODE. It consists of four staves, each with a vocal part: Soprano, Alto, Tenore, and Basso. The time signature is 3/4. The key signature has one sharp (F#). The lyrics are: "Brothers re - jice! for our task is com-pleted,". The Soprano and Alto parts have a melodic line with a slur over the first two measures. The Tenore and Basso parts have a more rhythmic line with a slur over the first two measures. The Basso part is written in a lower register, using a C-clef.

Soprano.

Alto.

Tenore.

Basso.

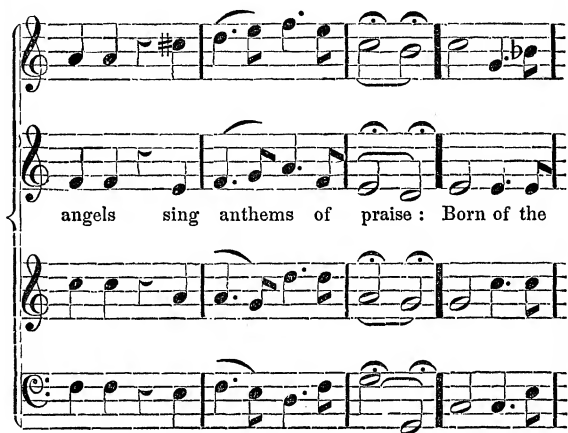
Brothers re - jice! for our task is com-pleted,

After the pattern ap - pointed of yore; Let the re-

ward to the Craftsmen be meted, While, with thanks-

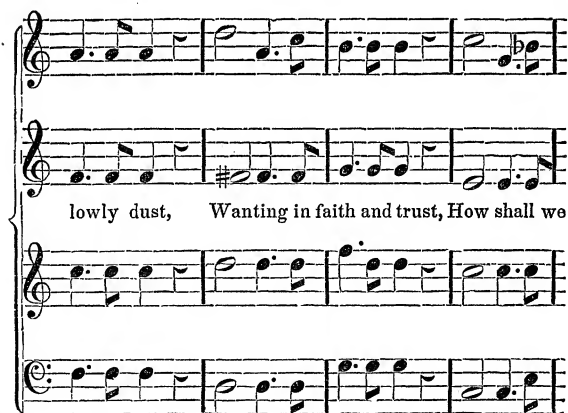
giving, we bow and adore ; Low at the feet of Him,

Throned were the Ser - a - phim And the Arch-



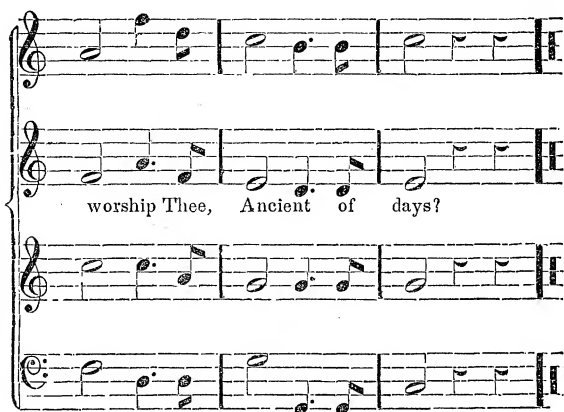
angels sing anthems of praise : Born of the

The first system of music consists of four staves. The top staff is a vocal melody in treble clef, starting on a G4, moving up to a B4, then down to an A4, and ending on a G4. The second staff is a piano accompaniment in treble clef, starting on a G4, moving up to a B4, then down to an A4, and ending on a G4. The third staff is a piano accompaniment in treble clef, starting on a G4, moving up to a B4, then down to an A4, and ending on a G4. The fourth staff is a piano accompaniment in bass clef, starting on a G3, moving up to a B3, then down to an A3, and ending on a G3.



lowly dust, Wanting in faith and trust, How shall we

The second system of music consists of four staves. The top staff is a vocal melody in treble clef, starting on a G4, moving up to a B4, then down to an A4, and ending on a G4. The second staff is a piano accompaniment in treble clef, starting on a G4, moving up to a B4, then down to an A4, and ending on a G4. The third staff is a piano accompaniment in treble clef, starting on a G4, moving up to a B4, then down to an A4, and ending on a G4. The fourth staff is a piano accompaniment in bass clef, starting on a G3, moving up to a B3, then down to an A3, and ending on a G3.

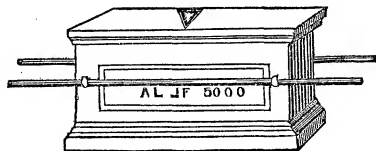


Darkly we grope through the twilight of being;
 Weary we wait for the day dawning bright,
 Father Omnific, Supreme and All-seeing,
 Come to thy Temple and fill it with Light.
 Write here thy great New Name,
 Kindle the altar flame,
 Sacred to Thee, in the most holy place;
 And where the cherubs fling
 Light from each golden wing,
 Leave us the Ark with its Symbols of grace.

Show us the Truth and the pathway of duty;
 Help us to lift up our standard sublime,
 'Til earth is restored to the Order and Beauty
 Lost in the shadowless morning of Time.
 Teach us to sow the seed
 Of many a noble deed;

Make us determined, unflinching, and strong —
 Armed with the sword of right,
 Dauntless, amid the fight,
Help us to Level the bulwarks of wrong.

Prompt us to labor, as Thou hast directed,
 On the foundation laid sure in the past ;
And may "the Stone which the builders rejected."
 Crown our endeavors with glory at last.
 Then, at the eventide,
 Laying the Square aside,
May we look calmly on life's setting sun ;
 And at the Mercy Seat,
 Where ransomed spirits meet,
Hear from the Master the plaudit "well done."





FUNERAL OCCASIONS.

51. HYMN.

Thou art gone to the grave, but we

Thou art gone to the grave, we no

Thou art gone to the grave, and its

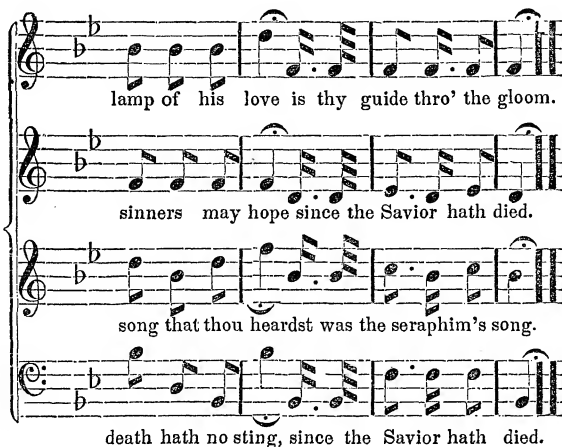
30 Thou art gone to the grave, but 't were

will not deplore thee, Tho' sorrow and darkness en-
longer behold thee, Nor tread the rough path of the
mansions forsaken, Perhaps thy tried spirit in
wrong to deplore thee, When God was thy ransom, thy

compass the tomb, The Savior has passed thro' its
world by thy side ; But the wide arms of mercy are
doubt lingered long ; But the sunshine of heaven beamed
guardian and guide ; He gave thee, and took thee, and

portals be - fore thee, And the lamp of his
spread to en - fold thee, And sinners may
bright on thy waking, And the song that thou
soon will re - store thee, Where death hath no

love is thy guide through the gloom, And the
hope since the Savior hath died, And
heardst was the seraphim's song, And
sting, since the Savior hath died, Where



lamp of his love is thy guide thro' the gloom.

sinner may hope since the Savior hath died.

song that thou heardest was the seraphim's song.

death hath no sting, since the Savior hath died.

52. ODE.

Oh ! breathe not his name, let it sleep in the shade,
Where cold and unhonor'd his relics are laid ;
Sad, silent, and dark be the tears that we shed,
As the night dew that falls on the grass o'er his
head !

But the night dew that falls, tho' in silence it weeps,
Shall brighten with verdure the grave where he
sleeps ;
And the tear that we shed tho' in secret it rolls,
Shall long keep his memory green in our souls.

53. HYMN.

Adagio.

Unveil thy bosom, faith - ful

Unveil thy bosom, faith - ful

tomb, Take this new treasure to

tomb, Take this new treasure to

thy trust, And give these sacred

thy trust, And give these sacred

The musical score is written for three parts: Soprano, Alto, and Bass. It is in the key of B-flat major (one flat) and common time (C). The tempo is marked 'Adagio'. The lyrics are: 'Unveil thy bosom, faith - ful tomb, Take this new treasure to thy trust, And give these sacred'. The score consists of three systems of three staves each. The first system covers the first two lines of lyrics. The second system covers the next two lines. The third system covers the final line of lyrics. The music is written in a simple, hymn-like style with clear note values and rests.

relics room To slum - ber in

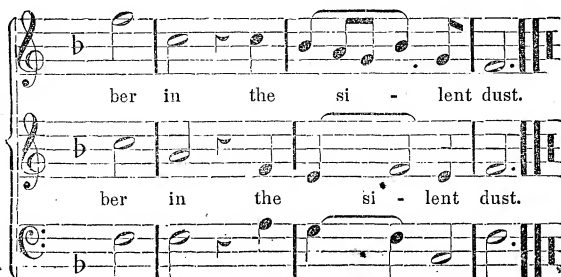
relics room To slum - ber in

the si - lent dust, And give these

the si - lent dust, And give these

sa - cred rel - ics room To slum -

sa - cred rel - ics room To slum -



Nor pain, nor grief, nor anxious fear,
 Invade thy bounds; no mortal woes
 Can reach the silent sleepers here,
 And angels watch their soft repose.

So Jesus slept; God's dying Son,
 Past through the grave, and blest the bed;
 Rest here dear Saint, 'til from his throne
 The morning break, and pierce the shade.

Break from his throne, illustr'ous morn,
 Attend, O Earth, his sov'reign word;
 Restore thy trust, a glorious form,
 He must ascend to meet his Lord.

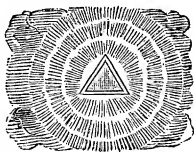
54. FUNERAL HYMN.

"MAN dieth and wasteth away,
 And where is he?" — Hark! from the skies,
 I hear a voice answer, and say
 "The spirit of man never dies:

His body which came from the earth,
Must mingle again with the sod ;
But his soul, which in heaven had birth,
Returns to the bosom of God."

The sky will be burnt as a scroll,
The earth, wrapt in flames, will expire ;
But, freed from all shackles, the soul
Will rise in the midst of the fire.
Then, brothers, mourn not for the dead
Who rest from their labors, forgiven :
Learn this from your bible instead,
The grave is the gate-way to heaven.

Oh Lord God Almighty ! to Thee
We turn as our solace above ;
The waters may fail from the sea,
But not from thy fountains of love :
O teach us Thy will to obey,
And sing with one heart and accord,
"The Lord gives and the Lord takes away,
And praised be the name of the Lord."



ANNIVERSARIES.

55. OF ST. JOHN THE BAPTIST.

Andante. Pla.

Ah, who that ne - ver felt can know, How

Ah, who that ne - ver felt can know, How

heavy hangs the day, When all the heart holds

heavy hangs the day, When all the heart holds

For.

dear below Is absent far a - way. Ah,

dear below Is absent far a - way. Ah,

who, that never felt, can tell How swiftly flies the

who, that never felt, can tell How swiftly flies the

hour, Which at last, Dangers past, Brings back

hour, Which at last, Dangers past. Brings back

joys, with'ring fast, Life's a sky, o - ver

joys, with'ring fast, Life's a sky, o - ver

Life's a sky,

Pia.

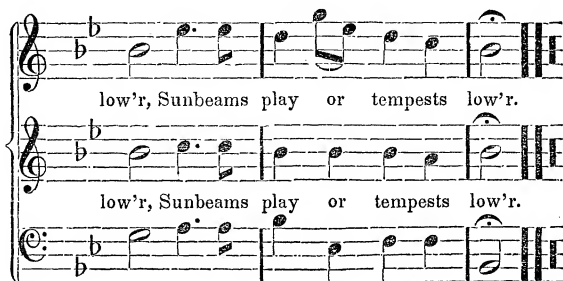
cast, Sunbeams play or tempests low'r. Life's a

cast, Sunbeams play or tempests low'r. Life's a

overcast, sunbeams play or tempests low'r.

sky, o - ver-cast, Sunbeams play or tempests

sky, o - ver-cast, Sunbeams play or tempests



Many a weary sun had set,
Ere thine, St. John, arose ;
Many an eye must still be wet,
Before the day shall close :
O, may we on thy natal day
Thy sainted spirit feel,
Dry the eye,
Hush the sigh
Of the low and the high ;
Sorrow's dart no one may fly,
But its wound our Art can heal.

The sigh, tho' hush'd, the tear, though dried,
Though sorrow pain no more ;
Yet poor's the bliss to earth allied,
When earthly scenes are o'er :
But heav'n descended Masonry
Th' immortal world unveils :
There decay,
Old and gray,
With no ruin marks his way ,
There shall Virtue safely stay,
Heav'n ne'er promises and fails.

56. FESTIVAL OF ST. JOHN.

WHEN chaos invested the face of the deep,
 And to darkness, confusion and discord gave birth,
 The fiat of heaven mid the tumult was heard,
 And nature obey'd the omnipotent word.
 Jehovah's great mandate was, 'Let there be light ;'
 And harmony triumph'd o'er discord and night.

What joy fill'd the earth, when the herald of love,
 On a mission of mercy dispatch'd from above,
 While the choir of high heaven réecho'd the strain,
 Proclaim'd 'On earth, peace and good will toward men ;'
 What raptures ecstatic, were born on the sound,
 That spread the glad tidings creation around.

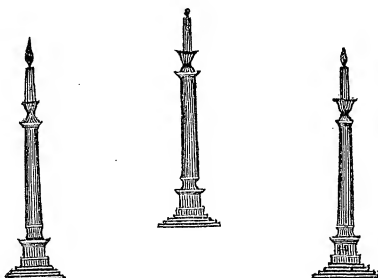
Thus the moral world joy'd, when the shadows of night
 Were chas'd from the soul by effulgence of Light ;
 When by Wisdom contriv'd, and in Beauty array'd,
 And by strength well supported, our Lodge stood display'd ;

With the 'Olive of Peace' Freemasonry rose,
 And dissention was hush'd on the breast of repose.

To perform to acceptance we're ever inclin'd,
 Our duty to God, to ourselves and mankind ;
 Thus our course through this life of probation we steer,
 And when Scripture we follow, no danger we fear ;
 Our square and our compass are ne'er misapplied,
 Our trust is in God — and his *word* is our guide.

The passage of life to convey us safe o'er,
 While we pray for the breeze, let us ply at the oar ;
 To the Grand Lodge in heaven for admission we pray,
 And *Faith*, *Hope* and *Charity* point out the way ;
 To that blest consummation we press gladly on,
 And take for our Model, our *Patron*, St. John.

Then in prayer Masons join, to our *Master* above,
That our lodges on earth may be lodges of love ;
That the whole race of man may hereafter be blest,
Through Eternity's day in the mansions of rest ;
Then shout, Brethren, shout in harmonious glee,
In unison shout the meet — ' So mote it be.'



MEETING OF A GRAND LODGE.

57. SONG.

The musical score is written on a single treble clef staff with a key signature of one sharp (F#) and a common time signature (C). The melody consists of eighth and sixteenth notes, with some measures containing beamed sixteenth notes. The lyrics are printed below the staff, aligned with the notes. The lyrics are: "Hail, to the day! when assembled in union, Springs at the altar of Friendship and Truth, Pledge of our fairest, our dear - est communion, The flow - 'ret, which blooms in pe - ren-ni-al youth, Hail to the day! when assembled in Union, Springs at the al - tar of Friendship and Truth, Pledge of our fairest, our dearest communion, The flow'et, which blooms in pe -".

Hail, to the day! when assembled in union,
Springs at the altar of Friendship and Truth, Pledge
of our fairest, our dear - est communion, The flow -
'ret, which blooms in pe - ren-ni-al youth, Hail to the
day! when assembled in Union, Springs at the al -
tar of Friendship and Truth, Pledge of our fairest, our
dearest communion, The flow'et, which blooms in pe -

Allegro. Moderato.

ren-ni-al youth ; E'er has it flourish'd fair,
 Sigh'd on by heav'n's air, Nurtur'd by dew drops, dis-
 till'd from a - bove Bright o'er its natal bed,
 Beams of gay light shall spread, Strength'ning the rays
 of Af - fec - tion and Love.

Hail to the Craft! whose light, broadly beaming,
 Streams from the loveliest *Star* of the sky ;
 O'er sorrows vale ever cheerfully gleaming,
 Guiding to yonder bright temple on high ;
 Still may that holy ray,
 Type of Immortal day,
 Light the lone path of the pilgrim along ;
 'Till the Grand Master's 'hest
 Bid all his labors rest,
 Attuning his harp to the mystical song.

Long may each Mason be firm in his duty,
 The grand and the useful in harmony join ;
 Long in his Temple may Wisdom and Beauty,
 Stars of the high arch of Masonry, shine ;

Here may we often meet
Each brother true to greet,
Time strewing flow'rs o'er the swift rolling year;
Here may fair Union rise
Here join the good and wise,
Charity, Friendship, and Truth to revere.

Now to Creation's Great Builder ascending,
Loud let the Chorus of Gratitude swell;
Here as before him we humbly are bending,
O! may He deign in his Temple to dwell;
Here may the social fire
Of love to heav'n aspire,
Long from this Altar rise Incense of praise
To the Eternal One,
Our ceaseless shining sun,
Master of All—Holy, "Ancient of Days!"

58. SONG.

From envy, strife, and pride;
From all the sorrow, weariness, and care,
That Heaven permits our human hearts to bear,
Now let us turn aside.

We meet, as met the good,
When first our glorious jewels were enshrined—
Time has no power to break the ties that bind
Our mystic brotherhood.

Like some resplendant star,
Above the somber clouds of Pagan night,
In radiant beauty rose Masonic light,
And cast its beams afar.

And still in every clime,
Above the sneer of scorn, the frown of hate,
Revered and cherished by the good and great,
Our Order stands sublime.

When ages have gone by,
Still it will flourish in immortal youth —
Faith may be lost in sight, but love and truth
Can never, never die.

Here warring passions cease ;
Here from the turmoils of the world apart,
The weary spirit and the bleeding heart
Find comfort, rest, and peace

Since last we met, dear friends,
Who clasped our hands and greeted us in love,
Have joined the Grand Triumphant Lodge above,
Whose meeting never ends.

Life's sands are falling fast ;
We know not when our hearts shall cease to beat —
This season of communion, calm and sweet,
May be on earth our last.

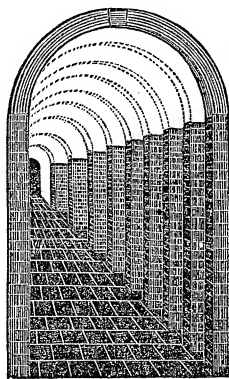
Hence, watching day by day,
Let us improve the talents God has given ;
He will require a strict account, when heaven
And earth shall pass away.

It is our task below,
To lead the wayward from the path of sin ;
To feed the hungry, take the stranger in,
And solace human woe.

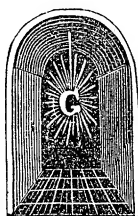
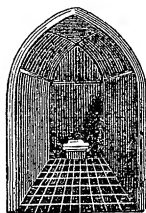
To seek the poor abode ;
To minister beside the dying bed —
To soothe the suffering, hold the fainting head.
And point the soul to God.

Let us be firm and true,
Forgetting never the All-Seeing Eye,
Of Him who sits upon the throne on high,
Beholding all we do.

And when the sea and land
Shall render up to God their sleeping dust,
Through grace unmerited we humbly trust,
To meet at His right hand.



MISCELLANEOUS SONGS.



59. SONG.

AS SUNG AT THE FUNERAL OF WASHINGTON.

WHILE all our nation whelm'd in grief,
Lament their General, Patriot, Chief,
Let us, his brethren, long revere
A name to Masonry so dear!

In mystic rites our Lodge displays,
Its sorrows and its patron's praise;
And spreads fresh garlands round the tomb,
Where the sweet cassia long shall bloom.

Look to the East; its splendors fail!
The lesser lights grow dim and pale!
The glory once reflected here
Now dawns upon a higher sphere!

60. SONG.

Nor the fictions of Greece nor the dreams of old Rome,
Shall with visions mislead, or with meteors consume;
No Pegasus' wings my short soarings misguide,
Nor raptures detain me on Helicon's side.
All clouds now dissolve; from the east beams the day:
Truth rises in glory, and wakens the lay.
The eagle-ey'd muse—sees the light—fills the grove
With the song of Freemasons, of friendship and love!

Inspir'd with the theme, the divinity flies,
And thron'd on a rainbow—before her arise
Past, present, and future—with splendid array,
In Masonic succession, their treasures display:
She views murder'd merit by ruffian-hand fall,
And the grave give its dead up, at fellowship's call!
While the Craft, by their badges, their innocence prove;
And the song of Freemasons is friendship and love!

From those ages remote see the muse speeds her way,
To join in the glories the present display.
In freedom and friendship she sees the true band
With their splendor and virtues illumine the land.
Religion's pure beams break the vapors of night,
And from darkness mysterious the word gives the light!
While the lodge here below, as the choirs from above,
Join the song of Freemasons, in friendship and love!

That the future might keep what the present bestows,
In rapture prophetic the goddess arose;
As she sung through the skies, angels echo'd the sound,
And the winds bore the notes to the regions around;
The kind proclamation our song shall retain,
'T was—"That Masonry long may its luster maintain.
And till Time be no more, our fraternity prove,
That the objects we aim at, are friendship and love!"

61. SONG.

ON THE REVIVAL OF MASONRY.

WHEN Masonry expiring lay,
By knaves and fools rejected,
Without one hope, one cheering ray,
By worthless fools neglected ;
Fair Virtue fled,
Truth hung her head,
O'erwhelm'd in deep confusion,
Sweet Friendship too
Her smiles withdrew
From this best institution.

CHORUS. Fair Virtue fled, &c.

Columbia's sons determin'd then
Freemasonry to cherish ;
They rous'd her into life again,
And bid fair science flourish.
Now Virtue bright,
Truth rob'd in white,
With Friendship hither hastens ;
All go in hand
To bless the band
Of upright faithful Masons.
CHORUS. Now Virtue bright, &c.

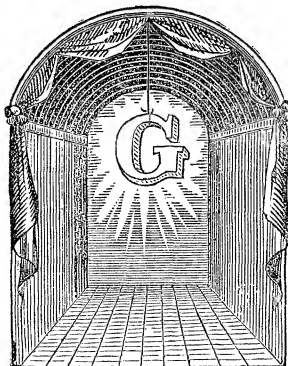
Since Masonry's reviv'd once more,
Pursue her wise directions ;
Let circumspection go before,
And Virtue square your actions ;
Unite your hands
In Friendship's bands,

Supporting one another ;
With honest heart
Fair truth impart
To every faithful brother.

CHORUS. Unite your hands, &c.

But may kind Heaven's gracious hand
Still regulate each action ;
May every lodge securely stand
Against the storms of faction ;
May Love and Peace
Each day increase
Throughout this happy nation ;
May they extend
Till all shall end
In one great conflagration.

CHORUS. May Love and peace, &c.



62. SONG.

Andantino.

Arise, and blow thy trumpet, Fame! Freemason-

Arise, and blow thy trumpet, Fame! Freemason-

Arise, and blow thy trumpet, Fame! Freemason-

ry aloud proclaim, To realms and worlds unknown;

ry aloud proclaim, To realms and worlds unknown;

ry aloud proclaim, To realms and worlds unknown;

Tell them 'twas this great David's son, The wise, the

matchless Solomon, Priz'd far above his throne.

The solemn temples, cloud-capt towers,
Th' aspiring domes, are works of ours,
By us those piles were rais'd;

Then bid mankind with songs advance,
And through th' ethereal vast expanse
Let Masonry be prais'd!

We help the poor in time of need,
The naked clothe, the hungry feed,
'Tis our foundation stone:
We build upon the noblest plan,
For friendship rivets man to man,
And makes us all as one.

Still louder, Fame! thy trumpet blow;
Let all the distant regions know
Freemasonry is this:
Almighty Wisdom gave it birth,
And Heav'n has fix'd it here on earth,
A type of future bliss!

63. SONG.

WHAT is life of love bereft,
When its heav'nly joys are fled?
Lives the heart that love has left,
Is there life when love is dead?

When our ills were first fill'd up,
Love the sweet'ning drop did give;
And by mingling in the cup,
Made it worth man's while to live.

Sweetest passion, gen'rous flame,
Parent of the tender sigh,
Let us praise thy honor'd name,
By loving truly till we die.

64. SONG.

HUMANITY'S soft, gentle band
Unites us to each other ;
And ev'ry heart and ev'ry hand
Should try to save a brother.
Not only should the kindred tie
Incline us to be kind ;
But ev'ry tear, that dims the eye,
Should wound the feeling mind.

We're children of one family,
And earth, our common mother ;
When sorrow and distress we see,
With joy relieve a brother.
Humanity ! thou gift divine,
The mind is cold and dark,
That will not to thy voice incline,
Nor feel the pitying spark.

65. ODE.

Rest, holy pilgrim, rest, I pray,
Dreary to Mecca's shrine thy way ;
O deign an hermit's hut to share,
Nor proudly spurn his homely fare.

But say from whence thy sorrows flow,
Impart each secret source of woe ;
For time, I see, and grief have spread
A silver halo o'er thy head.

No ruffian, lawless steps intrude
To blast the joys of solitude ;

But peace and meditation dwell,
Sweet inmates of the hermit's cell.

To quench thy thirst the rock shall flow,
To feed thee, sweetest fruits shall grow,
Soft dreams shall nature's waste repair,
Then deign an hermit's hut to share.

66. HYMN.

O, CHARITY! thou heav'nly grace,
All tender, soft and kind;
A friend to all the human race,
To all, that's good and kind.
The man of charity extends
To all his lib'ral hand;
His kindred, neighbors, foes and friends,
His pity may command.

He aids the poor in their distress—
He hears when they complain;
With tender heart delights to bless
And lessen all their pain:
The sick, the prisoner, poor, and blind,
And all the sons of grief,
In him a benefactor find,
He loves to give relief.

'Tis love, that makes religion sweet,
'Tis love, that makes us rise,
With willing mind and ardent feet,
To yonder happy skies:
Then let us all in love abound,
And Charity pursue;
Thus shall we be with glory crown'd,
And love as angels do.

67. SONG.

How blest is he, whose gen'rous soul
Will to the needy joy impart;
Who bids the streams of pity roll,
To cheer the helpless wand'rer's heart.

Nor shall the widow's fervent prayer,
For him, unheeded, rise above,
But soar to heav'nly regions fair,
And reach th' Eternal Throne of Love.

The houseless orphan, doom'd to roam,
Shall oft repeat the Mason's name,
And when he leaves his shelt'ring dome,
Through ev'ry wand'ring, tell his fame.

For him the matin song shall rise,
And evening vesper soft ascend,
Imploring God, who rules the skies,
To bless the child of sorrow's friend.

68. SONG.

WHEN the star of thy destiny glows,
With a brilliancy gilding thy days;
When the free hand of Providence throws
The roses of hope on thy ways;
When the world seems to pour at thy feet,
Its treasures in ne'er-failing streams;
And thy hours, for such blisses to fleet,
Glide smoothly, as young lovers' dreams.

Let thy pleasure, reflected, be thrown
Mid the darkness of sorrow and care;

Make the cause of the widowed thine own,
And thy wealth with the fatherless share.
Let thy footsteps bring joy to the ear
Of the sorrowing children of pain;
And thy tongue proclaim succor is near,
To those who've long sought it in vain.

And despair shall not vanquish thy soul,
When the clouds of adversity lower;
Nor the waters of misery roll
O'er thy spirit with mastering power.
For the pain thou hast helped to subdue,
The anguish thy hand hath allayed,
Shall descend on thy spirit like dew,
To refreshen — to solace — to aid.

69. SONG.

OH! think when misfortune has wither'd the heart,
How cheering a brother to find;
What blessings the voice of a friend can impart
To the drooping disconsolate mind!
The hand grasped in friendship, diffuses a charm,
Can smooth the deep furrows of care;
Can fate's stern decree of its terrors disarm,
And banish the gloom of despair.
Can fate's stern decree of its terrors disarm,
And banish the gloom of despair.



70. SONG.

SHOULD the chances of life ever tempt me to roam,
In a Lodge of Freemasons I'll still find a home ;
There the sweet smile of friendship still welcomes
each guest,
And Brotherly love gives that welcome a zest.

When I'm absent from Lodge, pleasure tempts me
in vain,
As I sigh for the moments of meeting again ;
For friendship and harmony truly are there,
Where we meet on the level and part on the square.

There the soul-binding Union surely is known,
Which unites both the peasant and prince on the
throne ;
There the rich and the poor on the level do meet,
And, as brothers, each other most cordially greet.

On the quick sands of life should a brother be thrown,
It is then that the friendship of brothers is shown ;
For the heart points the hand, his distress to remove,
For our motto is "Kindness and brotherly love."

When the master of all, from his star-studded throne,
Shall issue his mandate to summon us home ;
May each brother be found, to be duly prepared,
In the Grand Lodge above us to meet his reward.



71. THE MASON'S PRAYER.

PARENT of all ! Omnipotent
In heav'n and earth below ;
Through all creation's bounds unspent,
Whose streams of goodness flow.
Teach me to know from whence I rose,
And unto what design'd ;
No private aims let me propose,
Since link'd with human kind.
But chief to hear fair virtue's voice,
May all my thoughts incline ;
'Tis reason's law, 'tis wisdom's choice,
'Tis nature's call and thine.
Me from our sacred order's cause,
Let nothing e'er divide ;
Grandeur, nor gold, nor vain applause,
Nor friendship false misguide.
Teach me to feel a *brother's* grief,
To do in all what's best ;
To suff'ring man to give relief,
And blessing to be blest.

72. SONG.

OH ! Masonry, our hearts inspire,
And warm us with thy sacred fire ;
Make us obedient to thy laws,
And zealous to support thy cause ;
For thou and virtue are the same,
And only differ in the name.

Pluck narrow notions from the mind,
And plant the love of human kind.
Teach us to feel a brother's woe,
And feeling, comfort to bestow ;
Let none, unheeded, draw the sigh,
No grief unnotic'd pass us by.

Let swelling Pride a stranger be,
Our friend compos'd Humility.
Our hands let steady Justice guide,
And Temp'rance at our boards preside ;
Let Secrecy our steps attend,
And injur'd Worth our tongues defend.

Drive Meanness from us, sly Deceit,
And Calumny, and rigid Hate ;
Oh ! may our highest pleasure be
To add to man's felicity :
And may we, as thy votaries true,
Thy paths, oh ! Masonry, pursue.

73. SONG.

O WHAT a happy thing it is,
"Brethren to dwell in unity !"
While ev'ry action's squar'd by this,
The true base line of Masonry,
Our plumb-line fixed is the point,
The angle of uprightness shows ;
From side to side, from joint to joint,
By steps the stately mansion rose.
Whate'er the order or the plan,
The parts will with the whole agree
For by a geometric man,
The work is done in symmetry.

From east to west, from north to south,
Far as the foaming billows roll,
Faith, Hope, and silver-braided Truth,
Shall stamp with worth the Mason's soul.

But, chiefest, come, sweet Charity,
Meek, tender, hospitable guest;
Aided by those, inspir'd by thee,
How tranquil is the Mason's breast!
An olive branch thy forehead binds,
The gift that peerless Prudence gave,
An emblem of congenial minds,
And such Masonic brethren have.

74. SONG.

WHEN the sun from the east salutes mortal eyes,
And the sky-lark melodiously bids us arise;
With our hearts full of joy we the summons obey,
And haste to our work at the dawn of the day.

On the tressel our master draws angles and lines,
There with freedom and fervency forms his designs;
Not a picture on earth is so lovely to view,
All his lines are so perfect, his angles so true.

In the west see the wardens submissively stand,
The master to aid; and obey his command;
The intent of his signal we perfectly know,
And we ne'er take offense when he gives us a blow.

In the Lodge, sloth and dullness we always avoid,
Fellow-crafts and apprentices all are employ'd:
Perfect ashlers some finish, some make the rough plain,
All are pleas'd with their work, and are pleas'd
with their gain.

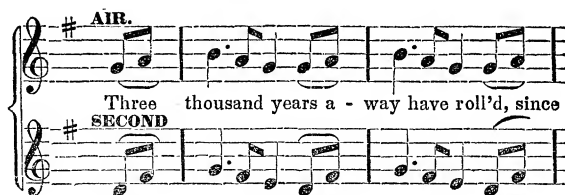
75. SONG.

GRANT me, kind Heav'n, what I request,
In Masonry let me be blest;
Direct me to that happy place,
Where friendship smiles in every face;
Where freedom, and sweet innocence,
Enlarge the mind and cheer the sense.

Where scepter'd reason from her throne,
Surveys the Lodge and makes us one;
And harmony's delightful sway
For ever sheds ambrosial day;
Where we blest Eden's pleasures taste,
While balmy joys are our repast.

Our Lodge the social virtues grace,
And wisdom's rule we fondly trace;
All nature, open'd to our view,
Points out the paths we should pursue;
Let us subsist in lasting peace,
And may our happiness increase.

76. SONG.



that bright banner first was seen To float in pride o'er

tents of old, Where worshipped Israel's wisest king,

A - round the old and vine-clad hills, Where

Patriarchs and Prophets trod, It wav'd—near Judah's



CHORUS — Our banners bright — Our banners bright,
 We fling them out on freedom's air ;
 Our banners bright — Our banners bright,
 Behold our beauteous EMBLEMS there.

That banner floated many a year,
 Beneath the tempest's blasting wings ;
 But still it proudly flutters here,
 And still around our hearts it clings.
 'Mong *ruins deep o'er rugged ways*,
 Beneath its folds, in *Pilgrim garb*,
 We labored oft, in other days,
 To gain the *long lost mystic word*.

CHORUS — Our banners bright — Our banners bright, &c.

Hail, noble Flag! the loved and *free*,
 Around thee, gathering, still shall meet
 As erst, in bonds of Masonry,
 And Brother, fondly, Brother greet.
 And when we've *marked* our last *design*,
 And *passed* as Pilgrims to the grave,
 That Flag shall still in glory shine,
 And o'er our slumbers gently wave.

CHORUS — Our banners bright — Our banners bright, &c.

77. SONG.



FAITH, HOPE, AND CHARITY.

Faith.

THERE'S a vision once seen never passeth from sight,
For it fixeth the eye, fills the soul with delight;
It clears all obstructions, admits of no shade,
Is a light to the mind — 't is a beam not to fade.

Hope.

There's a glow so seraphic, to gladden the earth,
We feel, while it lingers, its heavenly birth,
It blesses and cheers, soothes and comforts the world,
Embracing the globe, with its bright folds unfurl'd.

Charity.

There's a joy so absorbing, a rapture so calm,
It lives while there's impulse the heart's blood to warm,
Nor quenched till the spirit shall part from the clay,
It illumes with its glory life's dreariest day.

78. THE MASON'S BRIDE.

A clear bell sounds upon the breeze, And lo! a bridal
train Is winding through the forest trees To yonder
sa - cred fane; And there, before the chancel rail, Two
hearts de - vo - ted bow, The Pride and Beauty
of the vale, Ex - change the nuptial vow: And
now, 'mid many a beaming smile, The lov'd one by her
side, She passes down the echo - ing aisle, A
youth - ful Ma - son's bride.

Away, along the thundering main
A gallant vessel flies,
Like war-steed o'er the battle plain,
Or lightning through the skies;
And far behind, a line of blue
Between the sky and sea,
Her native land fades on her view
In dim obscurity.
"Ah! from the true and tried I rove,"
The weeping lady cried,
A kind voice whisper'd, "Gentle love,
Thou art a Mason's Bride.
And fear thee not, in every land
Beneath yon sky of blue,
Thou 'lt meet a warm, devoted band
Of Brothers—kind and true.
And ne'er the world's tempestuous war
Their noble bark shall 'whelm,
While Faith shall be their guiding star,
And Love directs the helm.
Then fear thee not where'er we rove,
Whatever ills betide,
"Remember, yes, remember love,
Thou art a Mason's Bride."
Ere long within a foreign land
Health's lovely roses fled,
And sickness laid her blighting hand
On that young lover's head.
And then, when at the mystic sign,
Kind brothers round him press'd,
And pour'd sweet sympathy's pure wine
Upon the stranger's breast—
And bade him on his journey speed
With every want supplied—
That lady felt 't was blest indeed
To be a Mason's Bride.

79. THE MASON AT MONTEREY.

Moderato.

The lurid sun hung low and red, Above the
 plains of Monterey, Where, 'mong the dying and the
 dead, A young and wounded soldier lay; Still from the
 cannon's iron throat
 Hoarse thunder burst, and gleaming flame, And blended
 with the bugle's note, The far-off shout of triumph came

But heeded not that shout of pride,
 The soldier stretch'd upon the plain,
 For ooz'd away life's purple tide,
 And fever burn'd in ev'ry vein;
 His thoughts were in his native land,
 Among the friends he held most dear,
 Again he felt the breezes bland,
 And saw the waters gliding clear.

"Alas!" he sighed, "delicious dream,
Those scenes shall never greet me more:
O for one draught from that sweet stream
That sings beside my father's door."
Just then a Mason passing by,
By the sweet angel Mercy sent,
Caught the poor youth's desponding sigh,
And listened to his sad lament.

He brought him water bright and clear,
And bound with skill each bleeding wound,
Then bore him on his breast sincere,
Far from that bloody battle-ground.
Long Death and Life together strove,
And oft Life's lamp burned dim and low,
But in his faithful work of love
Ne'er did the Mason weary grow.

He marked with deep, intense delight,
Health smile upon the grateful youth,
And heard him bless that Order bright
Whose lovely "guiding-star is Truth."
That Order, whose pure sons are found
Where'er the foot of man may rove —
Still pouring richest blessings round —
The ministers of peace and love!

80. GEORGE WASHINGTON.

THERE'S a Star in the West that shall never go down
Till the records of valor decay;
We must worship its light, though it is not our own,
For Liberty bursts in its ray;

Shall the name of a Washington ever be heard
By a freeman, and thrill not his breast?
Is there one out of bondage that hails not the word
As the Bethlehem Star of the West?

“War, war to the knife; be enthralled, or ye die!”
Was the echo that woke in the land;
But it was not his voice that had prompted the cry,
Nor his anger that kindled the brand;
He raised not his arm, he defied not his foes,
While a leaf of the olive remain’d,
Till goaded with insult, his spirit arose
Like a long-baited lion enchain’d.

He struck with firm courage the blow of the brave,
But sigh’d for the carnage that spread;
He indignantly trampled the yoke of the slave,
But wept for the thousands that bled.
Tho’ he threw back the fetters and headed the strife
Till man’s charter was fairly restor’d,
Yet he prayed for the moment when freedom and life
Should no longer be press’d by the sword.

Oh! his laurels were pure, and his patriot name
In the page of the future shall dwell;
And be seen in the annals the foremost in fame,
By the side of a Hoffer and Tell.
Reville not my song; for the wise and the good,
Among Britons, have nobly confess’d
That his was the glory, and ours was the blood
Of the deeply-stain’d field of the West.

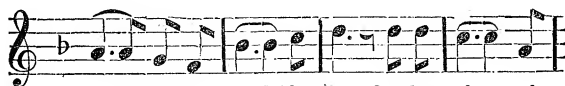


81.

THERE IS MASONRY EVERYWHERE.

On the broad arch'd sky, when the queen of night Goes
forth in her robes of peer - less
white ; Or the sun breaks out from his gold - en
shroud, When the storm has pass'd on the
thunder - cloud ; 'Mid the star - ry host, when they
wan - der forth, As sen - ti - nels
bright o'er the sleep - ing earth ; Where the comets

The musical score is written on eight staves of music. The first staff begins with a treble clef, a key signature of one flat (B-flat), and a time signature of 6/8. The melody is composed of eighth and sixteenth notes, with some rests. The lyrics are written below the staves, aligned with the notes. The piece concludes with a final note on the eighth staff.



wander through fields of air, On their lone - ly



rounds — there is Masonry there — there is Masonry there.

Abroad on the waves of the deep blue sea,
Where the tempests sport in the wildest glee;
And the wild Albatross in its far-off home,
Like a storm-king sits on the wide sea-foam:
Or the placid waves of the rolling deep
Have quieted down in their summer's sleep,
And the seaman, calm'd near the tropic's glare,
Woos the cooling breeze — *there is Masonry there.*

In the curtained halls of the lofty lord,
Where the jewels and wealth of the world are stored,
In the poor man's cot by some silent stream
Where the wild-wood stands in its spreading green:
On the mountains brow — in the valley deep —
In the throbbing pulse, or on beauty's cheek —
In the insect's home — in the lion's lair —
On the earth, sea, or sky — *there is Masonry there.*

82. MASONIC HYMN.

TUNE.—“*Scots wha hae.*”

BRETHREN all where'er you be,
Sons of Light, ye Masons Free,
Honor, Truth, and Virtue be
Pride of Masonry!
Fervent zeal, with heart and hand,
Love cemented, mystic band,
Firm, undaunted make us stand,
Glorious Masonry.

Masons all, from pole to pole,
Love may guide and truth controul,
Sorrows come;—what can condole,
Griefs like Masonry!
Kindly smiling we have met,
Welcome each, and ne'er forget,
Absent ones whom we regret,
Friends of Masonry.

Craftsmen all may love impart
Warm into each honest heart;
Oft consult that faithful chart,
Guide of Masonry.
When the spirit hence hath fled,
Angels guard their pinions spread,
Joyous crown each Mason's head,
Heavenly Masonry.

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